THE

# CHRISTIAN REFORMER.

No. XCVIII.] FEBRUARY, 1853. [Vol. IX.

## BUNSEN'S HIPPOLYTUS — ANCIENT AND MODERN CHRISTIANITY.*

We have already mentioned among the subjects treated of in this work, the Liturgies of the ancient Christian Church. The fourth volume contains a very curious analysis and parallel of the different liturgical forms which were in use in different ages and churches. This comparative view shews how rapid was the departure from the simplicity of the primitive standard, especially in the office for the Communion. By extensive research, joined to much critical sagacity, M. Bunsen has been able to trace the progress by which the Mass grew out of the simple form which was in use in the second century.

"The genuine Liturgies of the ancient Church which have come down to us, exhibit the order and mode in which that mystery of the Christian faith, the Eucharist, was celebrated. They are not speculative inventions, but the sacred voices of the Christian people spread over the globe, who are using them still, although in a corrupted state, in their worship. The most ancient and the most numerous of them belong to the Churches of Syria and of Egypt, and are the organs of the majority of all Christians throughout the world. They are the sacred books of noble tribes and nations, whose Biblical knowledge and Christian wisdom are mostly concentrated in what those rites concentrate, whose only remaining sanctuary is the Lord's table, and whose only fellowship left on earth, beyond their domestic ties, is the communion which unites them round that altar. These Liturgies, for upwards of seventeen hundred years, have proclaimed, in the most solemn manner, an uninterrupted faith in the holiest truths of mankind, from the once blessed shores of the Mediterranean to the coasts of India, and from the hills of Palestine and the plains of Syria to the mountains of Assyria and of Abyssinia. They are the heirloom of the sixty millions of that Slavonic race to whom the future of the world must sooner or later come in Asia and Europe, whenever the Germanic nations shall cease to hold there the balance. Their origin is a deep mystery to the people who use them, and even to their priesthood; for in spite of numberless additions and considerable changes, none of their theological systems exactly correspond with these sacred words and rites. They are held sacred as the inspiration of holy men, who received them from the lips of Christ's disciples themselves,

* Concluded from the last No.

and who developed them under the guidance of the Spirit of God, which is given to the Church."—IV. 138, 139.

The most ancient of all these forms—for no doubt, at first, all beyond the words of our Saviour in the institution of the last Supper was extemporaneous,* and the introduction of a form marks the second stage of the Church—is that of the Ethiopic Liturgy, published by Ludolf. Bunsen observes of it (Vol. IV. p. 224), that "it presents a character of great simplicity; that its groundwork is Evangelical, its framework Apostolical, its language Biblical, and replete with allusions to the Prophets and the Psalms; the style of the greatest simplicity, with a nascent attempt at giving the sentences a Hellenic turn." It is a translation probably from a Greek original, used in the age of Hippolytus by the Church of Alexandria. It is so curious, and at the same time valuable, a relic of Christian antiquity, that we are tempted to present it entire to our readers.

"The Eucharist, or Thanksgiving.

The Lord be with you all;
And with thy spirit.
Lift up your hearts:
We have lifted them up unto the Lord.
Let us give thanks to the Lord:
It is right and meet.

"We give Thee thanks, O Lord, through thy beloved Son Jesus Christ, whom in the last days Thou hast sent to us, a Saviour and Redeemer, the angel of Thy counsel, the Word which is of Thee, through which Thou hast made all things by Thy will. And Thou hast sent him from heaven into the womb of the Virgin. He was made flesh and was borne in her womb. And he was manifested Thy Son by the Holy Ghost, that he might fulfill Thy will; and that he might gather Thee a people by expanding his hands. He suffered that he might liberate the sufferers who confide in Thee. He was by his will given over to suffer death, that he might dissolve death and break the bonds of Satan, and that he might tread Hell under his feet, and bring out the Saints and make ordinances, and bring to light resurrection.

"He, therefore, took the bread, and gave thanks and said: Take, eat, this is my body, which is broken for you. And likewise the cup, and said: This is my blood, which is shed for you; do this, as oft as ye shall do it, in remembrance of me.

"*(Oblation and Consecration of People and Elements.)*

"Recollecting, therefore, his death and his resurrection, we offer to Thee this bread and this cup, giving thanks to Thee that Thou hast made us worthy to stand before Thee, and perform the office of priests to Thee: and we supplicate and pray Thee, that Thou mayest send Thy Holy Spirit upon the offerings of this Church, and likewise that Thou

* Justin Martyr (Apol. Maj., ch. 67), describing the celebration of the Eucharist, says, "the president offers prayers and thanksgivings *in the best way he can*," ὁ προεστὼς ἐυχὰς καὶ ἐυχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει.—P. 98, ed. Colon.

mayest give holiness to all those who partake of them; that they may be filled with the Holy Ghost, that their faith may be confirmed in truth, that they may praise and magnify Thee in Thy Son Jesus Christ, in whom be to Thee praise and power in the Holy Church, now and ever, and in ages of ages. *Amen.*

"The People: As it was, is, and shall be in generations of generations, and in ages of ages. *Amen.*

"The Deacon: You who stand, bow down your heads.

"*(Special Consecration of the kneeling People.)*

"Eternal Lord, who knowest what is hidden: Thy people have bowed down to Thee their heads, and have laid down before Thee the hardness of heart and flesh. Look down upon them from Thy established habitation, and bless these men and these women. Strengthen them by the virtue of Thy right hand, and protect them from all evil suffering. Be Thou their guardian, as well of their bodies as of their souls. Increase to them and to us faith and fear through Thy only Son, in whom be to Thee, with Him and with the Holy Spirit, praise and power, for ever, and in ages of ages. *Amen.*

"The Deacon: Let us look up.

"The Bishop: The Holy to those who are holy.

"The People: One alone is Holy, the Father:
One alone is Holy, the Son:
One alone is Holy, the Spirit.

"The Bishop: The Lord be with you all.

"The People: And with thy Spirit.

"*(Hymn of Thanksgiving.)*

"[The People draw near and partake of the Communion.]

"*(Prayer after the Communion of the People.)*

"Lord, Ruler of all, Father of our Lord and Saviour Jesus Christ: We render Thee thanks, that Thou hast vouchsafed to us to partake of Thy holy mystery; may it not be to us to judgment nor to condemnation, but to the renewing of the soul, of the body, and of the mind: through Thy only Son, in whom, &c.

"The People: Amen.

"The Presbyter: The Lord be with you all.

"[The Imposition of Hands after the Communion.]

"*(Final Consecration, or Sealing of the People.)*

"Eternal Lord, who governest all things: Father of our Lord and Saviour Jesus Christ: Bless these Thy servants, and these Thy handmaidens. Protect and help and serve them by the power of Thy angels. Keep and strengthen them in Thy fear through Thy Majesty; enlighten them that they may think of what is of Thee; and grant to them that they may believe what is of Thee. Give to them concord without sin and wrath: through Thy only Son, in whom, &c.

"The People: Amen.

"The Bishop: The Lord be with you all.

"The People: And with Thy Spirit.

"The Deacon: Go home in peace.

"[This is the end of the Thanksgiving.]"—IV. 161—164.

This is certainly in many respects a very remarkable composition, and we fully agree with our author in his commendation of its simplicity and scriptural character. But it has other characteristics which deserve notice. In regard to the person of Christ, it exhibits that stage of doctrine which resulted from the combination of St. John's language respecting the Word with the history of the miraculous conception, as related in the introductory chapters of Matthew and Luke. But how different from the phraseology of the Nicene, to say nothing of the Athanasian Creed! In his pre-existent state, Christ is only the Word, through whom God made all things according to His will. He is manifested as the Son of God by the Holy Spirit,—not made so by eternal generation. No mention is made of the atoning virtue of Christ's blood; he is given over by the will of God to suffer death, that he may dissolve death and bring to light resurrection. There is not a trace of prayer addressed to Christ; no "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us! Thou that takest away the sins of the world, receive our prayer!" The Son and the Spirit are joined with the Father, but only in an ascription of praise and power: we find no such language as "the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you." And we may remark that the rite is simply commemorative, and exhibits as little trace of Bunsen's self-sacrifice of the communicant, as of the sacrifice of the Mass. The phraseology is not everywhere such as an Unitarian would select, to express his own ideas; but we should think him unnecessarily critical if he found it established by the usage of the Church, and declined to join in it. This may give a seasonable lesson to those who would exclude from their communion all who cannot make a confession of faith, couched in theological phrases unheard of when this primitive creed was framed. Can a man not claim to be a Christian, unless, in addition to the acknowledgment of the heavenly origin and beneficial work of Christ, which satisfied the Church of the second century, he is prepared to profess his faith in him as "begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father"? We have before observed that the doctrine of Hippolytus respecting the person of Christ falls far short of Athanasian or even Nicene orthodoxy; but the language of this primitive Liturgy is much less orthodox than that of Hippolytus; and as its composition preceded his time by many years (Bunsen refers it to the middle of the second century), we have here a fresh proof that the further we go back in Christian antiquity, the nearer we come to a purely Unitarian doctrine.

Besides the primary design of reclaiming for Hippolytus a work unjustly given to another, and exhibiting a picture of the

Christian Church in the age of Commodus and Alexander Severus, our author has evidently published these volumes in order to have an opportunity of delivering his sentiments on some subjects of great present interest. He deeply feels the injury which has been done to his countrymen by the prejudiced and ignorant outcry which has been raised in England against German theology. There is a general disposition, it must be acknowledged, among us, to sneer at and depreciate whatever is un-English. "French mathematics" was once a term of derogation at our Universities; German metaphysics, German philology, German literature, have all had to struggle against the prepossession which a patriotic Englishman entertains for the productions of his native soil. But German theology has been specially vilified. When we had been compelled to admit their vast superiority in philology and history, it might have seemed a necessary inference that they might know a little more than ourselves in theology, which so far as it is not psychological, must be historical and philological. Yet how is a progressive science to be brought into harmony with a stationary creed? The theological system of the middle ages had been formed when the true principles of scriptural interpretation were as little known as the true system of the universe; that of the Protestant Churches, in the infancy of biblical criticism and exegesis. Their further cultivation having shewn that much spurious evidence had been admitted as sound, much false interpretation as true, the course to be pursued would have been obvious in anything but theology—to reform the doctrine, that it might conform to the state of knowledge. But had established Churches the power—which in general they have not—of changing their creeds as theological science makes progress, there are many reasons why they would not avail themselves of it. The proposal of a change is the confession of an error; and where is the Protestant Church which does not envy the Church of Rome the power of saying that she has never changed, because she has never been in error? Those who are incompetent to meet criticism with criticism and argument with argument, can, however, raise a cry which, if it proceeds from men high in station, is sure to be echoed by an unthinking multitude. On this subject M. Bunsen speaks with manly feeling:

"I frankly own, that I have considered it my duty to avail myself of a subject entirely new and fresh, and belonging to the neutral domain of ancient ecclesiastical history, and of a problem which is placed at the same time before all Christian nations, in order to test the real result and worth of what each of them has hitherto done in that field of thought and research. The proofs which I have given of what has been achieved already, in this respect, by the critical and historical school of Germany, will, I trust, at all events rescue, in the eyes of intelligent and fair judges, from unqualified and unworthy insinuations

and suspicions, a nation and a Church from which not only the Fathers of the English Church received the Reformation, but which in the last hundred years have shewn a self-sacrificing zeal for Christian truth and doctrine, and fought (alas! only too long) single-handed the good fight for intellectual and spiritual Christianity, against the overwhelming indifference of this sceptic and materialistic age. Thus much everybody may easily know, and ought to have learned, if he pronounce upon German theology; that so arduous a task has not been undertaken by the noblest and purest minds of a great, although religiously divided and politically torn nation, out of levity, or for the purpose of showing ingenuity and learning, much less out of hatred against Christianity; and that it has not been supported, and in its principle accepted, by the people at large, out of infidelity and irreligion. The revilers of German divinity might also know, and ought to appreciate, the fact, that the defects and dangers of German Church life are chiefly attributable to the political misfortunes and sufferings of Germany, not to the individual or national want of religious spirit. The history of nearly a century proves that this attempt to place Christianity upon a more solid and a really tenable basis, has been undertaken out of courageous love of truth, and that it has been carried out with sacrifices greater than any class of individuals or any nation ever made to that holy belief; that there must be truth in history as well as in reason and conscience, and that this truth exists in Christ and Christianity. And this faith is so general, and has ever been so powerful in my Fatherland, that I boldly appeal to the impartial judgment of the world and to the infallible verdict of history in speaking out my conviction, that there exists at present in no country so much inward, true, sincere religious feeling and faith in Christ and Christianity, and so much hope for a better future as to religion, as in Germany, and in Protestant Germany in particular. Liberty is inseparable from abuse, and therefore from scandal: the political history of the politically freest nation in the world is the best proof of that. But men and Christians ought not to be frightened, by such abuse and such scandal, into a betrayal of the sacred cause of liberty or of truth."—Pref., pp. xvii—xix.

Our author justly observes that this cry has been chiefly raised by two parties; one, an extreme fraction of the Evangelical class in the Church of England and some Dissenting bodies; the other, a party which, if consistent, ought to join the Church of Rome. It must not, however, be forgotten, that German theology has had its *escapades*, and that the names of Paulus and Strauss are familiar to many who know nothing of Schleiermacher and Neander.

M. Bunsen has adopted a rather singular fiction, as the means of bringing his own views on ancient and modern Christianity before the reader. We have already observed that the mythic name of Hippolytus gave rise to the story of his having been torn to pieces by wild horses. Our author follows up the myth, and supposes him

> ad sidera rursus
> Ætheria et superas cœli venisse sub auras.

We hope no such fate awaits him for bringing the dead to life, as that with which Jupiter visited Æsculapius for this very unprofessional stroke of medical practice.

> Tum pater omnipotens, aliquem indignatus ab umbris
> Mortalem infernis ad lumina surgere vitæ,
> Ipse repertorem medicinæ talis et artis
> Fulmine Phœbigenam Stygias detrusit in undas.
>
> VIRG. Æn. vii. 767.

Happily, the court newsman tranquillizes our fears, and allows us to look forward to the publication of various learned works on Christian and profane antiquity, which his *scrinia* still contain.

Hippolytus is feigned to present himself in London, before a company of friends, on the Ides of August, 1851, being the anniversary of the deposition of his remains in the catacombs of Rome. The motive of his revisiting the glimpses of the moon is partly to put in his claim to the authorship of the book which had been given to Origen, partly to vindicate his own character, and deliver his opinion upon the state in which he finds the Christian world after his sleep of 1616 years. We cannot say that the fiction is very skilfully conceived or carried through, but it affords the author an opportunity of making remarks on the state of England, which will be read with the more interest as coming from a foreigner. Hippolytus greatly admires the magnitude of London, the shipping in the Thames, the Crystal Palace, our railroads and our steamboats; still more our mixed monarchy, uniting what Tacitus had pronounced irreconcilable—liberty and government. "Notwithstanding, he has a few things against us." One of his first complaints is, that he finds in use among us a received text of the New Testament, so different from that with which he was familiar, sixteen centuries nearer to the time when it was written.

"But I come now to my difficulty respecting the original text of the New Testament. How is it that you do not read the same text which we had in our time? Ours was one delivered to us from the elders, and as we thought from the blessed apostles, and from the apostolic writers; and I never heard of any considerable difference among the Churches of the East and West on this point. But, as I was going the other day through my doctrinal works with one of your countrymen, he being a learned and still more a sincere man, took me to task for some of my quotations. He said that they were not correct, and that with reference to the text of the first verses of St. John's Gospel, I did not understand the commonest rules of punctuation.* This very naturally made a deep impression on my mind. 'You are a wise man indeed,' I said to him; 'and you will help me out of a great difficulty, if you will tell me whence

* All ancient authorities, says M. Bunsen, prove that the third and fourth verses of the prologue to St. John's Gospel were written thus: "All things were made by him, and without him was not anything made. What was made is life in him, and the life was the light of men."

you got your text, of which you speak with so much confidence. I have told you what our sources and authorities were; and it is difficult for me to understand how later changes can have improved an old text, or of what great importance it can be to know the different ways in which subsequent copyists disfigured and interpolated the texts read by the Fathers, when the old texts agree so well among themselves.' So I thought; but how was I humbled (and, I confess, puzzled too) when my learned friend told me that two booksellers, the one a Gaul and the other a Batavian, had manufactured that text for you from avowedly late and discordant manuscripts; and that, this text having been received by the people who bought those copies, and made them and their reprints general school books, it was thought neither reverent nor profitable to discuss that question in this country. Be this as it may, he concluded by saying, 'What is printed, is printed; and you, as a foreigner, must accept the text as we offer it to you.'

"Now my first thought was something like this: 'What perplexing people these islanders are! They have undoubtedly an esoteric and reserved doctrine, as well as an exoteric and popular one, although they do not avow it. For they themselves possess a most beautiful MS. of high antiquity, and while reading it the other day, I found exactly all my texts, as I knew them from Irenæus, and from the library belonging to our presbytery in the Jews' quarter, near the place where St. Peter suffered martyrdom. There can be no doubt those learned men knew full well that this text, which is the same as the ancient Church read, is the right text. But such is their self-denial, and their respect for what they have received from two foreign booksellers, that they conceal from the less knowing that they know better. Whatever be their reason for this mysterious reserve, I cannot but admire the self-denial of which such a reserve must be a proof and an example.'"—IV. 131—133.

This satire is fair enough, as levelled against those who treat the text of Stephens and Elzevir as if it were the very word of God; but Hippolytus seems to imply that we should do well to adopt the Alexandrian MS. as our standard. Had he pushed his researches into English matters so far as to become acquainted with the state of Shakspeare's text, he would have seen what corruption can do in the course of two centuries, and might have doubted whether the readings with which he and his contemporaries were familiar must necessarily be the genuine words of the evangelists and apostles.

Hippolytus the Martyr having written on Daniel and the Apocalypse, Hippolytus *redivivus* discovers by his return to this upper world, that the predictions respecting it which he ventured to make, in reliance on his own interpretations, have all proved fallacious, and is curious to know what the present generation of expositors make of them. He is furnished with some of their commentaries, with the assurance that they are the best, most pious and learned books ever written on the subject,—in fact, the very books of the age. He finds them still engaged in the same fruitless labour as himself, confessing that all the attempts of their predecessors had been vain, yet full of confidence in

their respective systems, and predicting the history of the coming age, the arrival of the millennium and the end of the world; and he gives them a warning, which they certainly will not take, that their systems will speedily be refuted by events, and share the fate of all that have gone before. Though zealous against the corruptions of the Church of Rome, he will not allow that Christian Rome is designated in the Apocalypse; and in regard to the book of Daniel, he is inclined to believe that it was written in the time of Antiochus Epiphanes, and thus assigns his reasons for acquiescing at least in this, now the very general judgment of German critics.

"What reason have you to suppose that, if the book is found to have been written under Antiochus, it was ever meant by the author as an exposition, and not as a poetical form, imperiously prescribed by the dreadful circumstances of the time, and rightly understood by the faithful, for whom it was written out of the purest motives? You must be aware that your supposition is quite a gratuitous one. On the contrary, if you look to the state of things, and if you consider the place which the book of Daniel occupies in the Hebrew canon, at the very end of which it is placed, separated from all the old prophetic works, you cannot be surprised that I declare myself not at all to be startled by that hypothesis, which appears to me even now all but proved, in spite of my feeble knowledge of the Hebrew and the Chaldee. On the contrary, I feel now much more strongly the truly sacred and prophetic character of the book, when I take all the account of the histories of the Ptolemies and the Seleucides before Antiochus Epiphanes to be a historical introduction under the form of a vision, as the character assumed demanded it. I then am struck more than ever by the strength of faith in the pious mind of the author, to behold the light of salvation, when the clouds were blacker than ever, and when nothing but extermination or apostacy seemed to remain to God's chosen people. As I find this belief in the political salvation of his people the more sublime and holy, because it is in his mind identified with his faith in God's eternal kingdom of truth and justice on earth, this fact gives me strength to believe that the prophecy respecting the end of human destinies will at last prove substantially true. So much now of Daniel."—IV. 41, 42.

The subject of Inspiration is another respecting which the *revenant* finds very different ideas prevailing in the Church of these days and of his own, and he boldly charges his English orthodox collocutors with being heretical. "We thought the holy men were inspired; you seem to think the sacred books are inspired. This is a heresy, and one which I had often to combat when arguing with the Jews." And he thus explains his own idea more at large.

"You will now not misunderstand me, if I say that the inspired man will speak or write according to his human capacities, and not according to those of another individual; in his own language, and not in a tongue he has never learned; on a subject he lives in, not on things unintelligible and foreign to him. You will not take it ill, if I say, that the contrary view is a degrading one, and that in truth unbelief

lurks at the bottom of it. For, as soon as you allow any such degradation of the working of the Spirit, you deny that Spirit is Reason, and consequently, that Inspiration is Truth. Now, as to real inspiration, it cannot be considered separately from its subject. As, therefore, the measure of the inspiration must not only be in proportion to the truth in the man, but also commensurate with the greatness of the object, we call inspired writers properly those who have delivered to us the mysteries of God. There are necessarily also among them differences of degree, and the highest degree will have to be reserved as to what is delivered to us of Christ's words and life, and, above all, of what he said of himself, and of his relation to the Father and to mankind. The first place of all, consequently, will belong to what we read on this central subject of Christian faith in St. John's Gospel. Most of the rest in the Apostolical writings is occasional, in part even relating to transitory and external circumstances. Still in all there is one and the same Spirit, and that forms the unity of the canonical works. And this Spirit is eminently that of Truth. But there could not have been truth in them, if they had been machines, automata; if, on subjects foreign to their inner life (as astronomy, or any part of science, or historical learning), they had talked or written any thing but what they knew and believed, as good honest Jews or Christians, and as children of their parents and their country. And this is the real mischief which lies at the bottom of that view: it is as demoralizing to the mind as degrading to the intellect."—IV. 74, 75.

The relation of philosophy to theology is a matter on which it will be very difficult for Englishmen and Germans to agree, till either England becomes more metaphysical or Germany more practical. Our author, through the mouth of Hippolytus, complains of the proneness of those who call themselves orthodox amongst us, to condemn all philosophical questions respecting revealed things, and to require them to be believed without being examined into, whenever they are unintelligible. He introduces one of this school as saying, "Look how shortly we treat all these mysteries, how reverently we abstain from prying curiously into them! Enough has been said of them in the creeds and the formularies of the later councils, who have so well settled all these matters for us and the whole Christian world, that we do not think about them any more." He alleges that the doctrinal books in which such men express what they understand by Christianity, are dry, empty and shallow, materialistic and sensual, treating Creation as a process of manufacture, and the Father, Son and Holy Spirit as three historical personages. They may do well enough for children, but as to explaining the formularies of belief, or leading to an insight into the great questions that arise in the mind intent upon divine things and the relation of the immortal soul to God and to the universe, they do not even attempt it. And he is at much pains to shew how his own views of God and Christ and the Spirit harmonize with a sound philosophy. We cannot venture to offer an abstract of his phi-

losophical opinions, because we are by no means sure that we understand them; but one remark occurs to us in regard to all such attempts. In what do they differ from the attempts which have been made to establish a similar harmony between the language of the Bible and the truths of physical science, and which have resulted in obstructions to the progress of physical discovery, and perversion of the principles of interpretation? The psychology and ontology of the nineteenth century can no more be squared to the language of Scripture, than its astronomy or its geology; the popular and the scientific aspect of truth proceed from points, if not opposite, yet so diverse, that they can never be identical. If this inherent difference is less palpable in the case of metaphysical than physical truth, it is because the former is less precise in its enunciations. M. Bunsen has mentioned only the school of English theologians which would banish philosophy from the domain of theology. There is another, which must be well known to him, not numerous, but highly respectable for knowledge and zeal, which aims at reconciling Church formularies, even the Athanasian Creed, with the most recent philosophy. Would such a hopeless task ever have been undertaken, but for the impossibility of getting rid of the Creed?

In his own system of Christian doctrine and church government, built upon the past, but enlarging itself to meet the requirements of the future, harmonizing reason with faith, and philosophy with Scripture, substituting the joint action of laity and clergy in the Church, for the exclusive domination of the priesthood, our author sees the only hope of checking the progress of Romanism and reviving vital religion in Europe. He sees a second Reformation approaching, anticipated and hailed by the universal yearning of nations after Christ and evangelical truth and liberty, destined to conquer neither by flattering the public mind, nor by exciting wars and fomenting revolutions, but by peaceful means and spiritual weapons. This may perhaps be a dream; but such dreams visit only benevolent and pious minds. We shall conclude our extracts with an eloquent passage from Hippolytus' "parting prophetic word," addressed to the Children of Light.

"Fear not any of these obstacles. The history of the world advances under laws as eternal, positive and unchangeable as those by which the heavenly bodies move, but more sublime and divine; because they are the direct and conscious expression of that Mind which is eternal reason and love. Neither fear ye the apostles of irreligion and anti-christianism, who go about preaching to the nations the emancipation of animal life as the liberty and happiness of man and of woman, and mad pantheism as the religion of the future. They are already sinking under the weight of their own wickedness and folly, and beneath the indignation and contempt of all nations. Shew yourselves faithful, by believing that there is no wisdom but in Christ, and that no one has the Spirit of God and its power, except him who, calling Jesus Lord and

Master, is an humble follower of His holy life. Those who deify sinful humanity are the worst of idolaters, because they not only blaspheme the name of God, but prophane besides the image of the Most Holy on earth: they will have the fate of all idolaters; doomed by their own consciences, they will perish in madness or idiotcy.

"But ye, the children of light, go fearlessly onward. To imagine a return of mankind to that infantine state, in which tradition and revelation are received as things external to man, is like seeking in the wilderness for Christ, who is near you and in you. Such a return is neither desirable nor possible. You have not to choose between faith and reason, nor between superstition and irreligion. But you have to make your choice between light and darkness. On that side are indifference, scepticism, servitude, and all the other attending nightmares of humanity; on this side, self-responsibility, faithful inquiry, liberty, all the attending genii of light.

"The first natural day of Reformed theology and Protestant Church government is gone. Children of light! sit not in darkness, and sleep not the sleep of death. Light your torches at that intellectual sunbeam in Scripture and within yourselves, which both nature and universal history majestically reflect, and awaken the dawn of the young day of the earth by intellectual hymns of praise, responded to by a life of self-sacrificing love for the growth and advancement of truth and justice among mankind, the only, but the indestructible, foundation of social union, of political freedom, and of all earthly happiness."—IV. 115—117.

K.

---

## CONFLICT OF PERSONAL CONVICTIONS WITH CLERICAL OBLIGATIONS.*

We have been so much accustomed, of late years, to hear of clerical secessions from the Established Church of this country, for the purpose of joining the Roman Catholic communion, that we have now ceased to wonder when it is announced that some "Anglican" divine has consistently imitated the example of Dr. Newman, once the great leader of the Tractarian school of theology. The principles of that school, he has recently shewn with his usual ability, and with a logical power which seems to us irresistible, if carried out to their legitimate consequences, must lead to Rome. Whether the thousands amongst the clergy and the laity, including some of the best and holiest of the sons and daughters of the Church of England, who confess their attachment to Tractarian doctrines, will be prepared to follow them to their ultimate issue, it is of course impossible for us to determine. But certain it is, that if Romanism is really again to have any extensive influence over the minds of the people of this land, it will be mainly through the agency of those who, Popish in

* Conflict of Personal Convictions with Clerical Obligations. A Discourse, by Robert Gibson, B.A., formerly a Curate in the Diocese of London. E. T. Whitfield, Strand. 1852.

spirit, whilst Protestant in name, are doing all they can to prepare the way for a return to Papal tyranny and corruption.

It is not perhaps surprising, when all the circumstances connected with the education and position of an English clergyman are fairly considered, that so few, comparatively, should have united themselves with any even of the most popular and orthodox bodies of Protestant Dissenters. With all our attachment to our own religious convictions, we can readily understand that there must be much to overcome before one who has been trained at Oxford or Cambridge, and who has afterwards ministered at the altar of the Church of England, can be induced to desert her service for the more humble cause of Nonconformity. The devotion to duty, the love of truth, must be strong indeed in the man who will thus act, regardless of everything but what is required of him by the voice of conscience and the law of God. Such rectitude and fidelity are worthy of honour and veneration. They exhibit the very spirit of freedom and independence which the gospel should impart,—a spirit which asserts its Christian liberty in defiance of opposition and persecution, assured that though it may not obtain the praise of men, it shall receive the favour and protection of God. And, happily, there have been many noble instances of its manifestation, which it would not be difficult nor inappropriate, in these pages, to bring before our view. The records of our denominational history shew that for Protestantism and Unitarianism, as well as for Rome, there have been clergymen of the Church of England who have been willing to make sacrifices and endure trials. Our pulpits, from the time of the venerable Lindsey, have never been without ministers of this class. They have left home and friends, and relinquished worldly prospects, in order to preserve integrity of mind and character, and cheerfully devoted their energies and attainments to the furtherance of the faith which we believe to have been once delivered to the saints,—the earliest and purest form of Christianity.

Amongst these excellent men must be placed the respected author of the discourse now before us, formerly a Curate, as he tells us on the title-page, in the diocese of London. The Rev. Robert Gibson is, however, no new convert. He has been for some years, as many of our readers are aware, connected with the Unitarians of the West of England, first as pastor of one of our congregations, and, since his retirement from stated pulpit duty, as an active and valued member of more than one of our religious societies. He has never until now, we believe, publicly explained the motives which led him to disengage himself from the obligations which once bound him as a clergyman of the Church of England. And we are rejoiced that he has at length been prevailed on to write and speak on the subject. Singularly enough, we are in some degree indebted for this discourse to the

Bishop of Exeter, a Prelate who would not intentionally help forward the cause of Dissent, especially of Unitarian Dissent. We remember one of his Lordship's Charges, in which he warmly congratulates his clergy on the "very small number of meeting-houses" belonging to Unitarians in the remote agricultural districts over which his spiritual authority extends. And were his *power* equal to his *will*, we cannot doubt what would speedily be the fate of these places of prayer, and of those who worship in them. But it has often been the lot of this Prelate to aid by his conduct the progress of the principles which he has most violently opposed. It may be so now. During the excitement which was occasioned by his recent proceedings at Plymouth, with reference to the practice of Confession* by one of the clergymen of that town, it was deemed desirable by the friends of liberal Christianity that a series of lectures should be delivered there on some of the topics relating to Church authority and doctrine with which the public mind was so much engaged. Mr. Gibson was prevailed on to take part in this movement, and his admirable discourse has just issued from the press. We know of no one better qualified, from education, from experience, from his tone of mind and habits of thought, to deal fairly and faithfully with the work he undertook. There are few persons who have given so careful, so anxious, and so thorough, a consideration to the discussion which is going on amongst the contending parties in the Church of England, or who are capable of pronouncing upon it a more calm, comprehensive and intelligent judgment.

The discourse, we understand, was heard by a numerous audience, composed of persons of various degrees of knowledge and of different religious sentiments. It is designedly popular in its style and character, and well calculated to produce conviction and to leave an abiding impression. The author's object is to point out the conflict which must frequently arise between the personal convictions of a thoughtful and conscientious minister of the Church of England, and the teachings he has vowed that

* Mr. Gibson, referring to this subject, remarks, that "though it be true that the Church of England does not expressly encourage her members to use private confession as a habit, but rather suggests and counsels it only on certain emergencies; yet, by presenting so plainly, in her services, the idea of a priesthood possessing the awful power of declaring individuals pardoned and accepted by God, or the reverse, she does, in fact, uphold and encourage confession, because it is a necessary preliminary to the obtainment of that absolution, which those who understand her system and are imbued with her spirit cannot fail to prize most highly. As long as the Church of England exhibits to mankind such a view of the authority of the clergy, so long must she be justly chargeable with countenancing the confessional. Wherefore, those members of the English Church who, instead of seeking, energetically and unitedly, such an alteration of the services as shall cause this principle to disappear from them, spend their strength in violent attacks on those clergymen who put the theory into practice, appear to me to be acting a part inconsistent and unmanly. If the Evangelical members of the Church cannot endure the realization of this priestly authority, let them exert themselves to eradicate the principle on which it rests."

he will enforce, and the duties which he must necessarily discharge. And this he does, by shewing what took place in his own history, and the result to which it led. For ourselves, we confess that all such writings and utterances have a deep and affecting interest. They reveal to us something of the conflict of the inner and unseen life, and the process by which those strong personal convictions are attained which are as much a *reality* to men's minds as their own existence. We can only wish that Mr. Gibson's *discourse* had been a *volume;* for sure we are that it would have been an important contribution to the cause of pure Christianity, and of great benefit to many doubting and harassed souls, who, in the present state of the religious world, are perplexed by the contention and unrest which prevail, and longing to find the repose and peace of a settled faith. There is a peculiar charm to us about the earnestness, freshness and candour, of this discourse. One feels in perusing it, that it is the production of a man of generous culture and of an expanded charity. He speaks plainly and strongly, as he is entitled to do, in assigning his reasons for breaking asunder the shackles of the clerical office. But he pronounces no harsh condemnation, employs no severe censure, on those who continue to submit to them. It is too commonly the habit of persons who separate themselves from a religious body, to impute unworthy motives to those who are not prepared to follow their example. Mr. Gibson is especially desirous of being properly understood as to the bearing of his remarks towards the members of the profession from which he has withdrawn. How just and well worthy of study are the following observations!

"In explaining and justifying my own retirement from the clerical office, I may, perchance, seem to be casting condemnatory reflections on some, at least, of those who remained in it. But, in truth, to condemn, or to censure, or even to form and express a very decided opinion on the conduct of men placed in circumstances so difficult and perplexing, is entirely foreign to my nature; and much more is it against my disposition to attribute to others unworthy motives for pursuing a course of action diverse from that into which I have found myself impelled. Not only is it plainly contrary to a generous and candid temper, but also a mark of a narrow judgment, to decide on the moral state, the merits and demerits, of others, by absolute reference to one's own ideal of the right and the good, and to determine that they are guilty in the sight of God, if their line of conduct be different from that which we ourselves, under like circumstances, might feel urged to adopt. To decide thus on human character is egregiously unjust and unfair. Two individuals seeing the same object from, as nearly as possible, the same stand-point, may yet, by reason of their different physical and spiritual constitutions, and of the difference between their respective trainings and cultivations, be diversely impressed. This principle is quite as applicable to spiritual matters as to others, and should always control and regulate our judgment of men's characters. Moreover, even the same individual mind

views things in very different lights in different stages of its progress; so that what seemed to it, at one time, even imperatively demanded by duty, seems to it, at a subsequent time, directly opposed to the right. The Apostle Paul, before 'God had shined into his heart, to give the knowledge of the glory of Christ,' felt irresistibly impelled, by zeal for God, to struggle hard to annihilate the Christian Church. For, as there are different periods of life at which persons wake up to the glories of the natural world, and some seem even to fulfil their earthly course without becoming at all aware of them, so is it with respect to the things of the spirit; men's moral susceptibilities are awakened, and the religious principle is developed, at times and under circumstances infinitely various. This consideration prevents a thoughtful and candid man from classing among the guilty all who act in a manner which to him, from his standpoint, appears condemnable, and, still more, from despising all who do not come up to his ideal. The essentials of a righteousness acceptable to God, are sincerity and heartiness, dutiful affection, an earnest striving after conformity to the Divine law written in the soul, and a constant aspiring after perfection; while, on the other hand, that which unmistakeably constitutes a man a sinner, is transgression of a known and acknowledged law.....

"But, while we guard against making unkind and uncandid reflections on the conduct of really good men, who in many points, and those by no means unimportant, pursue a course very different from our own, let us not, on the other hand, be so moved by their example as to doubt the rectitude of that line of conduct which we ourselves have adopted, after inquiry and deliberation, careful, faithful and religious."—Pp. 4, 5.

Archdeacon Hare has remarked,* that, to him, one of the most deplorable symptoms in the present aspect of the Church with which he is connected, is the fact that there should have been persons who could dare to speak, or even to think, of leaving her as a thing possible. He alludes, of course, to deserting her for Rome; but he would probably be of the same opinion if it had reference to any sect of Dissenters. Mr. Gibson gives us to see how natural, and almost inevitable, is this feeling to one in the Archdeacon's position, and what resolution and courage are required to enable a clergyman to relinquish his ministry and place himself in the ranks of the Nonconformists:

"A thoughtful man may indeed, at first, be staggered by the fact, that many of the very best spirits minister in the Church of England, and continue throughout life scarcely suspecting, if suspecting at all, errors and inconsistencies in her articles, creeds and formularies, which to himself, and to many others whom he knows to be men of spiritual understanding and discernment, are manifest. But further observation and thought will undoubtedly mitigate, if not entirely subdue, his astonishment. For, to pass over considerations which belong to this world, such as the strong reluctance men feel to depart from the track in which they have been trained to go; fear of trying new and doubtful courses; dread lest means of living should fail; alarm at the idea of losing caste; a natural and most amiable unwillingness to wound the hearts of loved

* Contest with Rome, p. 10.

relatives and friends;—to pass over these considerations and the like, which, though they be of the earth, must prevail much even with the heavenly-minded,—there are, distinct from these, many very strong motives of a truly spiritual character, which operate to restrain men, more especially men of the best sort, from quitting the Church with which they have, from their youth up, been connected, even though they may happen to make the heart-sickening discovery, that much in her constitution, doctrines and formularies, militates against their reason, knowledge and moral sense, and which make them resolve rather 'to bear the ills they have, than rush to others that they know not of.' On some minds, reverence for past ages and for ancient councils has marvellous influence, so that to call in question their decisions, and much more to deny and oppose them, seems a profane and horrid pride of intellect. Others there are who regard dissent from the Established Church as disaffection to the State, a violation of law and order, a highly criminal infringement of the duties of a citizen. Earnestly religious minds, whose most elevating sentiments have, from their earliest years, been associated with, and, as it seems to themselves, actually derived from, the doctrines of Church theology, and have been cherished and strengthened by the rites and services of the Church, cannot endure even the thought of inquiring about those doctrines, and are filled with horror at the very idea of becoming severed from those sacred institutions and from that sanctifying worship. By such persons, any suggestion tending to weaken their attachment to the Church is regarded as a formidable temptation, as if meant to draw them forth into the cheerless, dangerous regions of infidelity and irreligion; and accordingly they resist it with all their energies. Among the ministers of the Church of England, many of whom feel parts of the formularies oppressively at variance with their own convictions, there exists and operates a persuasion that if, in order to release their consciences, they should withdraw from their office, they would be forsaking the posts in which their Lord himself had placed them, wilfully depriving themselves of opportunities of service, and wickedly giving occasion to his adversaries to triumph; and therefore, by various expedients, they suppress their doubts and scruples. Some strive to pacify remonstrating conscience by more and more zeal and activity in outward duties.....Others, of a more investigating and philosophical turn, imagine that, by German aid, they have discovered 'the sublime secret of believing by the reason what the understanding had been obliged to fling out as incredible, and can still,' in spite of all objections of heretic and infidel, 'profess themselves orthodox Christians, and say and print to the Church of England, with its singular old rubrics' and antiquated ceremonies, 'Be thou perpetual.'* On many minds the hope of alterations in the Church services has effect, causing them to continue within her walls, exerting themselves, meanwhile, to obtain this much-desired reform. To those, indeed, who are not immediately interested in the result, this hope appears altogether delusive, not only on account of discouragement by the authorities of the Church, the mutual estrangement and hostility of the two leading parties of the clergy, and the comparative weakness of the reform section; but also and chiefly, because the fundamental principles of those who are seeking this change,

* "See Carlyle's 'Life of Sterling,' Chap. viii. p. 69.

are quite inconsistent with certain fundamental Church doctrines, and the very principles on which the Church services are constructed. Yet it is well known that the hope of such relief, though deferred till the heart sickens, restrains many an earnest man from disengaging himself from the bondage under which he groans.

"If, therefore, you take these and similar causes into consideration, you will not suffer yourselves to be influenced in your judgment concerning Church affairs, by the fact that admirable spirits have in past ages beautified and blessed her, and do still resolvedly adhere to her communion and minister at her altars."—Pp. 6—8.

Mr. Gibson's "youthful religion, in regard both to its tone and its opinions, was chiefly derived" from the influences of the party called *Evangelical* in the Church of England,—a party which, with all its narrowness of mind and exclusiveness of feeling, cannot be denied the possession of much earnest piety and great zeal. But we have always felt that many of their views of Christian doctrine are inconsistent with the liturgical services of the Church of England, and with the formularies which its clergy have constantly to administer. In all their controversies with the Anglo-Catholic school, it is quite evident to us that the weight of argument has been with the High-Churchman, supposing the Book of Common Prayer, with its creeds and forms, to be received as a true representation of Christian faith and practice. Whatever apparent support the Evangelical system may derive from the Articles, it cannot, with any show of fairness, be denied, that the idea of sacramental efficacy, that the notion of the necessity of the mediation of the Church in her services to human salvation, is a fundamental principle of the Church of England; and that this view is entirely opposed to the tenor of Evangelical instruction, must be evident to every well-informed theologian. This Mr. Gibson soon discovered. And *his* was not a mind to rest satisfied with an indefensible position. Were our pages likely to pass into the hands of Evangelical clergymen, we would strongly recommend all that Mr. Gibson says on the contrariety which there seems to him to exist "between Evangelical and Church views, as to the manner in which, and the means by which, the soul becomes and continues united with Christ and God, and a partaker of spiritual life." He is very anxious that this contrast should be fully perceived, and the explanation he gives of it is clear and satisfactory. "The Church system maintains that God operates effectually on men to their salvation, by Church ordinances, ministering pardon, peace, life and sanctity; while the Evangelical system refers these effects principally, if not exclusively, to the teaching and preaching of doctrine, 'the ever-living Word of God.'"

Our readers, we think, can hardly fail to be interested in the description which Mr. Gibson gives of the state of his mind during several years, while this truth was being gradually forced upon him.

"Early in life, I became acquainted with several of the best works of the Puritanical and Evangelical church writers of the seventeenth century, and with those of the leading modern Divines of the same school, such as the two Milners, Thomas Scott, Henry Venn, and Daniel Wilson. These chiefly quickened my devotional feelings, and contributed to form my opinions. It was, therefore, by no means to be wondered at, that when I came to prepare for taking orders, and in that preparation, to examine carefully the contents of the Book of Common Prayer, my mind revolted from those parts of the services which, taken in a natural sense, assert that Church ordinances effectually convey pardon and grace. The Church doctrine of the Sacraments, and especially the light in which baptism is exhibited, caused great difficulty to me, when I was seeking Ordination. For, the Bishop having discovered my tendency to heterodoxy on this point, kept me some time in suspense, as to whether he would admit me, or not, among the candidates for Ordination, and put me on a course of reading, which resulted in my adoption of a view of baptismal regeneration satisfactory to his Lordship; and accordingly, I was ordained a Deacon. No sooner was I settled, however, in my curacy, than my former difficulties returned. I resumed my inquiries into the doctrine of baptism, and pursued them further, and found myself not only forced to resume all my former objections to the Church view, but made to feel far more strongly its irrational and unspiritual character. In my perplexity, I obtained temporary relief, by adopting one of several schemes of interpretation, devised and proposed by Evangelical Divines, with the design of reconciling the statements of the baptismal service with their own doctrines. With this explanation I was for a time satisfied; and, though my return to heterodoxy in regard to baptism, when I offered myself as a candidate for the Priesthood, was more than suspected by my Diocesan, he admitted me to that order. Not long, however, could my mind rest content with that interpretation of the formularies which it had, somewhat hastily, adopted, as a way of escape from pressing difficulty. I soon began to suspect its soundness; I reflected; I weighed more thoroughly the expressions used in the services of the Church; I made myself better acquainted with the history of those services, and with the writings of the principal English Reformers; and I found that the Evangelical Clergy had put upon the language of the ritual, a forced and most unnatural construction, a construction sought out to screen themselves from the charge of being inconsistent Churchmen."—P. 14.

We can hardly imagine any situation more painful than that of a faithful Christian pastor in the Church of England, who, having promised at his ordination to minister its doctrines and sacraments as prescribed and set forth in the Articles, Creeds and Liturgy, finds, on more deliberate inquiry, that the Articles and Formularies are at variance, and that both are opposed to the plainest declarations of Holy Writ. It is in vain he reads that he is required to teach nothing that may not be proved by the Scriptures. His study of the Bible, he sees, must be in subordination to an interpretation already put on it by other men. And if his conclusions are not in accordance with that interpretation, he is told that he will not only be disqualified for preaching the

gospel, but will also be excluded himself "from the assembly of the faithful and the number of the saved." Christian liberty *must* be restrained by a vassalage like this. And marvellous it is that so many continue to submit to its influence. The office of a minister of the gospel is indeed a high and noble one, when he who bears it has full freedom of thought and speech, so that he can fearlessly search out and declare the truth, as he sees and feels it, in all its power and beauty. But it ceases to be either honourable or useful when its functions cannot be discharged with the full sanction of the heart and the understanding. We do not know whether there are many clergymen who, under the plea that they cannot *afford* to keep a conscience, suffer themselves to appear from week to week before their fellow-men, performing rites and using religious services which they are not able thoroughly to approve. But our warmest approbation is accorded to him who had the manliness to free himself from the bondage which he has so strikingly described. At the period alluded to in the following passage, Mr. Gibson was a preacher of Evangelical sentiments, according to the popular acceptation.

"With great clearness, but at the same time with the utmost discomfort, I perceived, that my real, inward sentiments were at strife with my outward Church connection and clerical engagements, and that the tenor of my teaching in the pulpit, and in my private exhortations, was irreconcilable with the statements which I had to make on various occasions, as the representative and officer of the Church. Uttering my individual convictions, I was, Sunday after Sunday, and whenever besides opportunities presented themselves, impressing upon the people, that religion was a personal affair; that no outward Church connection would at all avail them, but 'faith which worketh by love;' that they must 'search their hearts and try their ways,' and ascertain whether Christ's spirit dwelt in them and led them, by examining the state of their affections and the course of their conduct, if they would know whether they were really to good purpose united to him, and so were children of God and heirs of immortal life. But, on the other hand, as a minister of that form of Christianity which had been adopted by the Church of England, and in accordance with my ordination vows, I was bound to refer to baptism as the beginning of the spiritual life, to the imposition of the hands of the Bishop as its strengthening, and to the Sacrament of the Lord's Supper as the divinely-appointed means of its continuance and renewal. According to the Church's representation, baptism is the transition from a merely natural to a spiritual state; and I, as her minister, was plainly under obligation to teach this, her view: yet, doing so, I should belie my inward conviction,—I should be thinking one thing and telling a contrary thing; since on my own mind it was distinctly and ineffaceably impressed, that the spiritual life can then only be justly said to have commenced, when the soul becomes conscious of God and its relation to Him; when it recognizes its subjection to His law and its responsibility; when it feels itself impelled to struggle after conformity to His will, 'delighting in it as holy, just and good;' when it becomes sensible of its moral defects

and obliquities, feels real sorrow on account of these; casts itself unreservedly on God's mercy, seeks earnestly forgiveness and the principle of a new life, finds peace through a loving trust, and, animated by a filial spirit, ardently aspires and strenuously strives to accomplish an entire obedience. Only after the experience of such a tendency and disposition of soul, ought a man to regard himself as having become alive unto God.

"I taught, also, that the continuance and growth of this spiritual life must be supported and advanced by communion with Him who gave it; that, by faith and love, the soul must remain united to Christ and God, and that these affections must be cherished by prayer and thanksgiving, watchful self-control, resolved abstinence from evil, unwearied continuance in well-doing, association with genuine disciples, and unceasing effort to imitate the Divine Master. Such were the means of growth in grace to which I directed those who looked to me for counsel; and though I encouraged all the sincere to commemorate the sacrifice of their Lord by that rite, which seemed admirably suited to reanimate love, hope and affiance; yet I could never bring myself to hold it forth as an instrument divinely designed and adapted, beyond all others, to renovate and confirm the spiritual life. Thus the tenor and plain affirmations of the instruction and advice given by me, as by a fellow-disciple and a helper of others' faith and virtue, contradicted the doctrines which, as a minister of the Church, I was obliged solemnly and emphatically to declare."—Pp. 15, 16.

To a man who must be sincere and truthful, or he cannot live in the enjoyment of self-respect and peace, this state of mind was not long to be endured. And accordingly Mr. Gibson, finding that his views would not probably so change as to become accordant with the doctrines of the Church, says,—

"I felt imposed on me this alternative, to relinquish my office, and with it the standing it gave me in the world, or to renounce freedom and truthfulness, and all that ennobles and blesses the life of man. Loss of caste, obscuration of worldly prospects, altered looks and bitter lamentations of relatives and friends, dismal forebodings of Christian brethren, who pronounced the step I was taking to be the beginning of an evil and disastrous course, the abandonment of a deeply-loved profession, and perhaps, most of all, the necessity of separating myself from the people to whom I had ministered,—these were troubles and anxieties severe, but endurable, and such as time would control and subdue, if not destroy: but to live at variance with myself, to contradict my inward thoughts and feelings by my words and deeds, to exhibit myself one man in my individual, and another in my official character; in short, to think one thing and tell another, this would have inflicted torture which time could mitigate only by deadening my moral sense and stupifying my spirit. The choice, therefore, which I then made, I can never regret; the resolution I then formed and executed, I can never wish rescinded, till I come to doubt that ''tis liberty alone that gives the lustre and perfume to life;' till I come to believe, that outward and material good excels inward and spiritual; till I come to be persuaded, that it is right and wise for a man to gain the world by the hazard of his soul, or that by artifice, disguise and hypocrisy, salvation

can be promoted and secured. Freed from the trammels of the clerical office, and disburthened of its harassing anxieties, I devoted myself, according to the powers and opportunities I possessed, with fresh ardour and increased diligence, to theological inquiry, striving earnestly and ceaselessly to ascertain the mind and spirit of Christ as expressed and manifested by himself and by his earliest disciples."—Pp. 20, 21.

We have brought this vigorous discourse thus fully under the notice of our readers, because the subject to which it relates is one of great importance, and because it confirms us in a long-cherished persuasion that our free churches, and the form of Christianity taught in them, are adapted to minds that cannot endure the yoke of popular creeds, and long for a religious home in which they can find true brotherly sympathy, a simple and spiritual worship, and a faith which will approve itself to their reason and satisfy their affections. We believe that there are vast numbers of such minds, both in the Church of England and in other communions, which only require to be properly informed as to our views and objects, in order to be brought to unite and work with us for the promotion of truth, freedom and benevolence. It is our hope that this discourse may, in some measure, be instrumental in bringing about this end. We would strongly recommend it for circulation amongst inquiring persons, and especially those who are interested in studies connected with Tractarian and Evangelical Church questions. And we shall be glad to hear that it has been widely and extensively useful.

Mr. Gibson exhorts the Unitarian denomination to keep clear for the future, as they have in the past, of the "disgraceful inconsistency which all other Protestant sects have exhibited, who, *theoretically* disclaiming infallibility, yet in *practice* deem themselves and their party infallible." And we trust that this will still be our distinction and our glory.

"Let us not be terrified from claiming and using this entire freedom for ourselves and others, by the cry which people raise, that the Free Churches and their pastors are passing into scepticism and infidelity. This is, in fact, a gross misrepresentation of our condition and progress; but if it were otherwise, if this report of us were fair and true, yet we should not be justified in attempting to ward off or defer the calamity by abandoning our own right of thought, and aiming to restrain the exercise of that right in others. The very inclination to impose such a restraint originates in an ignoble cowardice. The genuinely free soul instinctively repels any suggestion of measures likely to have such a tendency; for it is to him a necessity of his very nature to detest, avoid, and to the uttermost oppose, hypocrisy and falsehood, and whatever tends to promote their dominion. Such a man would choose rather not to be saved at all, than, if that were possible, to be saved by either closing the eyes of his soul against the light, striving to obtain an entrance, or by pretending not to see what he could not prevent the light from discovering. But our indestructible faith in the wisdom and goodness of man's Creator forbids us to entertain, for a moment, the

suspicion that a diligent and thorough search for truth, and an unwavering resolve to act and speak so as not to belie inward conviction, can ultimately injure a man in his spiritual interests."—P. 23.

In conclusion, we would thank Mr. Gibson for his discourse, and assure him that it will afford us pleasure to know that he has been again induced to employ his pen and tongue in the advocacy of those great and enlightened principles which he is so well able to assert, and prepared to recommend to others.

---

## LIFE OF DR. J. W. PETERSEN.*

The warnings of History, ever trite and ever solemn,—the old moral, "Sic transit gloria mundi,"—from which we turn impatiently as the last refuge of commonplace in sermon or essay, yet whose unfailing truth we are sure at some time or other to be in the humour to acknowledge,—are never so ready to the lip and pen as when we leave the beaten track, the great thoroughfares of political and religious impulse, and turn into the rarely trodden byway. It is curious to remark the disproportion of a life, if viewed from within and from without, contemporaneously and after the lapse of one hundred and fifty years; to see how the controversy which shook the faith of a county appeared to the controversialists in the light of a second and a mightier Reformation, while, it might be, events were passing by them unheeded which were to change the face of Europe; to note how the same frailties and excellences of humanity play their part in effecting small revolutions as great ones; to trace with philosophic eye the same spiritual phenomena in manifestations externally most opposite. The quaint little octavo bearing the cumbrous title which we have transferred to the foot of this article, is, of all books which have lately fallen in our way, most provocative of these moral commonplaces. Its author, Dr. Petersen himself, was in his day the cause and the object of no little clamour. The pulpits of Northern Germany resounded for many a year with his damnable heresy. The petty princes who divided among themselves that region of sand and pinewoods, some pensioned and some persecuted him. His providential deliverance and his no less providential discoveries in theology, were such as to justify the autobiography before us; to which, in the following year, his worthy spouse added her deliverances and her reve-

---

* The Life of Johann Wilhelm Petersen, D.D., some time Professor in the University of Rostock; afterwards Pastor of the Church of St. Egidius, in Hanover; then Superintendent and Court Chaplain to the Bishop of Lübeck; and lastly, Superintendent in Lüneburg, &c., &c. Printed, at the end of the year 1717, at the expense of kind Friends. (Das Leben Jo. Wil. Petersen, &c., &c.)

lations, in the shape of a modest pamphlet. Their honest Teutonic countenances stare upon us from the frontispiece; and the vein of quiet self-esteem, so common in autobiographies, does not fail to appear in their pages. The worthy Dr. and Professor was a voluminous author too. He enumerates *fifty-four* separate works, chiefly theological, which in 1717 had already issued from the press under his name; and adds to this a supplementary catalogue of no fewer than *one hundred and six*, which were ready for the printer, but not yet delivered into his hands. Does the reader feel any curiosity to make a short tour with us through the pages of Dr. Petersen's autobiography? We cannot promise to bring him into contact with any celebrities, or add anything to his stores of useful knowledge, or supply him with any exciting "stories of real life." It is true that we have ourselves derived no little information as to the religious life of North Germany between the years 1680—1710, but our brief extracts will not suffice to transfer even this to our readers. Still, if any one be interested in tracing the sameness of human nature under varying circumstances, and not averse to a picture of life which, however uneventful, is real, we will draw the curtain, reveal the stage, and call the puppets from their dusty concealment. The scene is laid in Holstein and Hanover and Brandenburg, divided between a score of small potentates, all Protestant after a fashion, yet not altogether emancipated from Catholic feelings and usages, —some holding with the Lutheran, others with the Reformed Church, and all as profoundly impressed with their own majesty and importance as if the civilization of Europe had been confined within their own sands and marshes.

Johann Wilhelm Petersen was born in the Hanoverian city of Osnabrück, on the 1st June, 1649, of a respectable, though not noble, family of Holstein. His father, George Petersen, had been sent to the above-mentioned city on business connected with the negotiations for the peace of Westphalia, a circumstance which procured for the infant controversialist the honour of a blessing from a prospective Pope. For the Legate a latere Chisius, afterwards Pope under the name of Alexander VII., having met the baptismal train on its way to the church, blessed the lad and added the words, "Tu eris filius pacis"—a prediction, the imperfect fulfilment of which would not add much to the credit of Papal infallibility. Dr. Petersen gives us few particulars of his childhood, except that his parents removed to Lübeck when he was very young, in which city he fell out of a second story window into the street, and was taken up unhurt. His first education was at the Latin school of Lübeck, an institution which he enthusiastically praises. That he did not neglect his opportunities, and that he early exhibited the piety and love of learning then characteristic of the German Protestant clergy, the following very curious anecdote, to which

it would not now be difficult to find a parallel, abundantly testifies:

"Especial reliance, however, as I saw to be the case with my mother, did I place upon prayer, after I had heard from her that by prayer man might obtain everything from God: for which reason, I always invoked the blessing of God before I sat down to my studies. And when on one occasion I wanted a book, but had no money wherewith to buy it, I went into the church of St. Mary, and placed myself on the long benches which are behind the altar, and prayed to God that He might give me so much as would suffice to buy the book I longed for. And when I had bent my knee and prayed my prayer, lo! there lay a little heap of money on the bench before which I had knelt, which much strengthened me, in that God had heard my childlike request. But when I would have made a custom of it, and tried a second time to obtain some money by prayer, I found nothing, according to the wise providence of God, who hears us only when we appear before him simply, like children, and without an improper motive. And when it came to pass that I was to be punished for any offence, I have turned to God in prayer, and escaped thereby many a penalty: in which manner our gracious God fortifies his children's faith, lest they should cast away their trust in Him, which hath a great reward."—P. 7.

In 1669, our author proceeded to the University of Giessen, and thence, after a short stay, to that of Rostock. From Rostock he appears to have returned to Giessen, spending, as is now not uncommon with German students, a few weeks at Wittenberg, Leipzig and Jena, to make personal acquaintance with the Professors of most note in each of those Academies. And at Giessen, after having obtained the usual degree, he passed some time as a sort of unpaid Lecturer or Professor, till an event occurred, about the year 1677, which had a great influence in changing the current of his life.

This was a personal acquaintance with the celebrated Dr. Spener, then resident in Frankfort,—a man who, in his influence upon German theologians, resembled both John Wesley and Charles Simeon; the former, in being the first to introduce the Evangelical element into the National Church; the latter, as the head, not of a sect, but a party, and in exercising his personal influence chiefly on the educated classes, and especially on the clergy. In the contempt, however, and opposition which he drew down on himself and his followers, Dr. Spener may be most fitly compared with Wesley. A reformer of the spiritual life of a church excites as much public ill-will as an innovator in doctrine, and in addition incurs the private rancour of those whose supineness is rebuked by his zeal. The case of Dr. Spener formed no exception to the general rule. He was the first of the Pietists—a name, originally derisive, applied to the theological party in our country designated Evangelical. And as this school of divines, although rendering good service to the cause of practical religion, have never been remarkable for their intellectual or political influ-

ence, the term Pietist, as used in Germany at the present day, is not altogether without a sting.

However, in his early intercourse with Spener, our worthy Doctor may have given signs of that love of theological novelty which distinguished him in after life, we cannot deny that he had chosen to drink at the only spring of earnest devotional feeling then to be found in Germany. But this did not satisfy him. He studied the works of Jacob Böhmen. Certain Quakers from England (or, as he calls them, *Tremuli)* came to Lübeck, with whom he would gladly have conversed, had they possessed a common language. He enumerates the names of several now forgotten heresiarchs, with whom he talked and undertook to dispute. His love of controversy, too, had led him into a sharp exchange of pamphlets as to the morals of the Catholic clergy at Lübeck, when an opportune vacancy in the Professorship of Poetry at Rostock drew off his restless energies in another direction. The Professorship was obtained; but Petersen had hardly settled himself to the correction of Latin verses, and the task of persuading his colleagues and pupils that "Hermanni Hugonis Pia Desideria" was as good poetry and as pure Latinity as Ovid's Metamorphoses, besides being much more pious, when he was invited to become the pastor of the Church of St. Egidius in Hanover. He consulted Professor Becker, a man of notorious piety, as to the propriety of accepting the invitation. The worthy Professor enlarged upon the importance of a preacher's duties, and advised his young friend to send his patrons at Hanover a decided negative; adding, that if, after such discouragement, they persisted in renewing the invitation, it would be a clear proof that the call was from God. A juster inference, one would think, might be Petersen's refutation, or the scarcity of pastors in the electorate of Hanover; but, in any case, the call was renewed, and Petersen removed to his new duties about the year 1678.

After a year's stay in Hanover, a fresh invitation was received; in accordance with the tactics learned at Rostock, declined, renewed, and finally accepted. This was to the combined offices of Superintendent—answering, perhaps, to that of an Archdeacon in the English Church—in the bishopric of Lübeck, and Court Chaplain. The latter place was one which our zealous, restless, somewhat conceited and not very politic friend, was anything but fitted to fill. The occasion, however, seems to have developed his better qualities. The following extract describes emergencies which demanded no little moral courage. We are reminded, too, by the first part of it, of a somewhat similar affair transacted in Holland about the same time, in which Dr. Burnet played an honourable part.

"The courtiers, however, who most of them held with the Court Marshal, a native of Mecklenburg, attempted to form a cabal against me. The Marshal also raked up all sorts of stories against the Duchess

and the Maid of Honour, Fr. Nauendorff, and persuaded the Duke that whatever she advised the Duchess and the Bishop's wife to do, was done. On which account the Duke experienced an alienation of feeling from the Duchess; and meanwhile there was good fishing in the troubled waters. And because I did not belong to any of their factions, the Court Marshal publicly asked me one day in the hall, 'with which party I held—with the great or the small?'—meaning by the great party himself and his friends. I answered, that 'I was on the side of God and justice.' Whereupon he said, 'That it might be possible to shorten my coat for me.' But when I noticed that the Duke's dislike of the Duchess increased in strength, I went to him and told him very earnestly, 'that he ought not to allow himself to be estranged from his wife; that those who brought it about were seeking their own objects; and that he ought to cleave to his wife; for that God had joined them together, whom no man ought to sunder.' Upon this the Duke went with me to the Duchess, and was reconciled to her in my presence; so that I immediately married them anew, which however the Bishop said I ought to keep secret. From that time forth he himself noticed the intrigues of the Court Marshal, and on the very day when the Privy Counsellor Trebsche died, dismissed him from his service. About this time also occurred a quarrel between a nobleman of the Court of Plön and one of our Court, which resulted in a challenge. As soon as I was informed of it, I went to my penitent, and represented to him what an unchristian action it was thus to fight a duel, against the commands of Christ, who had bidden us to love our enemies and to forgive them. He ought also to reflect into what terror his dearest wife, then far advanced in pregnancy, would be thrown, when she heard that he was risking his life in so shameful and dangerous a combat; that as it could not be concealed from her, she would probably miscarry, and that he would thus be guilty of the murder of his own child. When, however, he told me, that he would see that the affair was made up, I felt so far reassured. But it happened the next morning that before daylight I heard the trampling of horses passing my house; so that I straightway perceived that the Devil was for playing his game out with my penitent, and got up and woke my servant. And as, by reason of haste, I could get no vehicle, I ran with my servant after them. When I had gone a mile, I heard some distant shots, which was the appointed signal that both parties had arrived at the place agreed upon; but I imagined that they were already exchanging bullets. I fell on my knees, therefore, and begged God to preserve each of them from being the murderer of the other. Then I ran on, being guided by the hoof-marks, which were very visible, as a great number of the Holstein gallants had accompanied my penitent. And as I arrived at the place before the duel began, I went to my penitent, and implored him to make up the quarrel: upon which the opposite party thought that he had secretly employed me so to do, which I denied in the strongest terms, and earnestly entreated him also who was of the Court of Plön that he should suffer himself to be reconciled. But neither of them was willing. Whereupon I said, 'Now because ye are not willing, may God manifest his justice, and in sight of all the world receive you both, and all who are come hither to abet you, into his wrath'—although at the same time I wished in my heart that they might both be safe.

But God caused the seconds on either side to advise a reconciliation, and they were reconciled, and got a coach, and insisted upon my riding home with them. And who was more joyful than I, when I had snatched a prey out of the hands of the Devil?"—Pp. 44—46.

The next extract which we shall make from this part of Dr. Petersen's autobiography, is that for the sake of which we became acquainted with his book, and which places his character and conduct in an exceedingly honourable light. We are not aware that the name of Peter Günther has ever before been enrolled in the catalogue of Unitarian martyrs. We conceive, however, that he is worthy of a not undistinguished position on that venerated list. That he was a conscientious believer in the sole Deity of the Father, and that he suffered death in consequence, is plain from the terms of Dr. Petersen's narrative; and if his belief was to some extent an ignorant one, or not founded on a broad basis of theological knowledge, it is all the more to the honour of the poor blacksmith that he withstood the threats and solicitations of his educated persecutors.

"A remarkable occurrence also took place in the neighbourhood of Lübeck in respect of a journeyman locksmith, named Peter Günther, a native of Prussia, whom I would gladly have rescued from imprisonment and death, had it been in my power. At first, this man, like most of his class, had been very rude, and had borne a part in all the excesses of his fellows. But he afterwards changed, and would no longer associate in their vice and unruly living, and travelled to Dantzig, and obtained work in a Jesuit monastery, where they persuaded him that they were called Jesuits because they were a Society in Jesus. But because he saw evil doings among them, he gets some scruples about Jesus, and goes away from thence, and falls into the company of a Socinian locksmith, who tells him how the Jesuits had made Christ into a God, which he by no means was, a doctrine which he assented to,—and at last went so far as to begin to doubt if ever there had been a Christ at all. Upon this he travels to Wismar, and thence to Lübeck, where in his workshop in which he laboured at his trade he sees one clear noon a pillar of fire in the air, and above the same a beautiful bright star, from which he concludes that there was but one God, whom he had actually before his eyes, and no more; from which time forth also he refused to go drinking with his club. His fellow-workmen dispute with him respecting Christ, to whom he answers, 'that it was the rascally Jesuits who had made him into a God.' They lodge a complaint against him with the authorities, and rouse up the clergy. He was put into prison, and the opinion of the Universities was asked as to his condemnation and sentence. The University of Kiel answered, that according to the word of God a blasphemer was to suffer death; but that whether this man had blasphemed God or no, remained to be investigated. But Wittenberg replied that he was a blasphemer, because he had been baptized, and had blasphemed Christ in whose name he had been baptized. According to this sentence, he was executed by order of the city of Lübeck. But before this came to pass, I travelled with my dearest wife to Lübeck, and with her visited this poor man in

prison, and would willingly have brought him back to the knowledge of Christ, and thought he might possibly have imagined, in his former faith, that there were three Gods, which indeed he, as we thought, had expressed in presence of the Actuarius and another person, and said to us, 'When I believed in three Gods, then was I godless; but since I have believed in only one God, I have feared him.' I said to him, that there was but one God, and that Father, Son and Holy Ghost were the only God, and that the beautiful bright star which in his workshop he had seen above the burning pillar, was the Son of God, whom God had been pleased thus to reveal to him. He should read, too, while in captivity Johann Arnd's 'Garden of Paradise,' wherein divers prayers are addressed to Christ. Whereupon he was silent, and at last said, 'Ah! there is nevertheless none but the only God: he is the One and the All.' When the Actuarius heard these words, particularly when he said that if Christ were God, he did pray to him,—he said, that if the man had thus explained himself before, he had never been cast into prison. I went to the Burgomaster Kerchring, and related all this to him; and he ordered him a better cell and clean linen. I was rejoicing in the hope of effecting the poor man's release, and he himself offered to remove to a distance from Lübeck; but the clergy had so preached against him from the pulpits, and so stirred up the civil authorities, that he was thereupon executed, which greatly troubled me and my dearest wife, as we did not look upon him as a blasphemer, because he had never aforetime rightly recognized Christ as his God, but had believed in three Gods. A blasphemer, i. e. one who blasphemes the God whom he recognizes as his God, the Old Testament commands us to slay; but not such an one, as above mentioned, who had gone astray in regard to Christ, and might of a certainty have been brought back by us to the truth, since his heart yearned to us, and he heard willingly what we told him of Christ, the God-man. Nevertheless, now that they have violently cut off his days, we leave him to the mercy of God, who will have mercy upon him! This happened in 1687, some time about the month of October. I have also written a letter to Herr D. Pomeresch, then Syndic of the city of Lübeck, which may be seen in Gottfried Arnold's History of the Church and Heretics, Vol. II. pp. 484, 485, wherein, among other circumstances, it is shewn how maliciously his drunken companions, in their ignorance, bore witness against the aforesaid Peter Günther, who as he knelt down to receive his death exclaimed, 'Oh, thou eternal and true Light, have mercy upon me!'"*—Pp. 66—70.

It is impossible to read this simple story without loving the goodness of heart which so elevated Dr. Petersen above the persecutors of Lübeck, or admiring the steadfastness of Günther in preferring death to recantation. We may put down to the harmless self-esteem of our author the declaration, that a little further

* We need hardly say that our knowledge of Peter Günther is confined within the limits of the foregoing extract. We have in vain endeavoured to find the work to which Dr. Petersen refers, in such theological libraries as are within our reach; and the kindness of a friend in searching the City Library of Hamburg, was also fruitlessly exercised. If any reader of the Christian Reformer should possess the work or be able to obtain access to it, he would confer a great favour on the writer by communicating with the Editor.

argument might have brought the unhappy martyr to a sense of his error; for it is by no means borne out by his dying declaration. The charge of blasphemy, too, was manifestly untrue. In the parallel case of Servetus it had an apparent foundation. But the lapse of a hundred years is often enough to change blasphemy into the milder offence of heresy; and another century sometimes transmutes the heresy into orthodoxy. We know nothing of the present state of Protestantism in Lübeck; but if that city have not stood aloof from the general march of theological opinion in Germany, it is possible enough that the very pulpits from which poor Günther was calumniated to death, may be occupied by men who hold the doctrine for which he died. Let not his name lack henceforth its due share of honour!

A decent regard for our readers, who may not feel the same interest with ourselves in uneventful biography simply because it is real, impels us to abridge our account of Dr. Petersen's subsequent career. While at Lübeck, he married the Fraülein von Merlau, a damsel whose sixteen quarterings were in the eyes of her friends somewhat tarnished by an alliance with plebeian divinity, but whose "decided piety" and theological acquirements unfitted her for marriage with soldiers and court functionaries of her own rank. The union was blessed by the birth of a son, not unaccompanied by prophecies and portents, into which we cannot enter. In the mean time, one Herr Sandhagen, if we are to credit our author, a very naughty Churchman, who was Superintendent at Lüneburg, in the little ducal territory of Zell, was invited to occupy the higher position of General Superintendent of Pomerania. The vacant place was offered to Petersen, and, after much anxious consideration and consultation with his Bishop, accepted by him. He packed up his books, took leave of his friends, and journeyed with his family to Lüneburg,—when, behold! Sandhagen appears in possession of the official residence, and, moreover, refuses to give it up. He has been into Pomerania—finds it not such a land of promise as he had hoped—and, relying on some back-stairs' influence at Zell, hastens back to Lüneburg, and resolves to keep it against all comers. Then what appeals, and interviews, and recriminations! What negotiations between the Town Council of Lüneburg, who invited Petersen, and the Ducal Ministry, who held to Sandhagen! What propositions of a compromise, insidiously put forth on one side, indignantly rejected on the other! Till at last it is resolved, after the exhibition of much ill-will, that Petersen's claim to the office is not to be put aside; Sandhagen is sent to vanish into obscurity in Pomerania or elsewhere, and our author established on the vacant throne, to enjoy a too brief reign. The smallness of the interests involved, and the earnestness with which the contest is narrated, would of themselves provoke a smile. The question, Petersen or Sandhagen for Lüneburg Superintendent, appears to involve

the existence of German Protestantism. Yet all this is transacted in the winter of 1688-9, and we do not hear a murmur of events which, in English apprehension, affected the Protestantism of the world.

But a storm was preparing which was to drive Dr. Petersen from his throne of ecclesiastical dignity, and to place him in a somewhat similar position to the poor Günther, whom he had commiserated at Lübeck. Up to the year 1685, he had very sensibly abstained from the study of the Apocalypse, as a book not to be understood by common apprehensions. But at that time he and his Johanna were made the subjects of separate revelations, which, however, were found on comparison to agree wonderfully. They were, moreover, in accordance with some other revelations, made to one Fraülein Rosomunda Juliana von der Asseburg, a young lady of noble family, whose pretensions to supernatural gifts were the theme of common dispute and conversation. The result was, according to Dr. Petersen, a new and true,—according to his accusers, a Chiliastic interpretation of the xxth chap. of the Revelation. The ill-will created by the Sandhagen affair was only waiting for an occasion to break forth. He was accused of heresy before the Upper Ecclesiastical Court of Zell. The process was long; the "odium theologicum" virulent; the heresy, if not very important, sufficiently manifest; and our author at last ejected from his preferment and thrown upon the world. We will not weary our readers with the details of the controversy; but the following passage may provoke the sad smile of the student of humanity. Its spirit, no less than its singular application of prophecy, have nothing in them peculiar to the days of Dr. Petersen.

"God, however, proved in very deed that what they had done unto me, and that with so bitter a spirit they had accused, maligned and condemned me, neither then, nor ever had, pleased him. For, shortly after my departure, died the three youngest parsons in Lüneburg, especially the younger Herr Sandhagen, who had been the principal setter forth of rumours, and had made so great a clamour against me; which three, indeed, died in the compass of a single month. And at the same time two other preachers were mightily rebuked of God, insomuch that one became blind of the right eye, and another was disabled in the right arm, so that with that arm he could no longer administer the holy ordinance of the Lord's Supper. This news was sent to me from Lüneburg by a distinguished member of the Council; and that place in the Prophet Zachariah commended to my notice, when he saith (xi. 8), 'Three shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me;' and in the 17th verse, 'Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his eye shall be utterly darkened.' This was so visible a judgment of God as to be plain in the eyes of all: on which account a master mariner, who was sailing to Hamburg, called out in a loud voice upon the ship, 'Whoever

doth not now see that the priests have acted unjustly towards the Superintendent, the same must be stone blind.' Another very remarkable occurrence happened about the same time. The three Superintendents, namely, Dr. Pfeiffer at Lübeck, Dr. Weiss at Lüneburg, my successor, and Dr. Schlüter at Saxe Lauenburg, had agreed to come to the latter place, and there to hold a Convivium Charitativum, and to converse of Church matters, in the course of which they formed a special alliance against me, that they would not cease to write against me, and that whichever of them outlived the other two, should be chargeable with the support of the widows. But what happened? God the Lord, immediately after this treaty, took them all away by death, so that the widows had no protector, and none to whom to turn for help. And in addition to this, Dr. Pfeiffer's son, of whom his father had exacted a promise that he would not be a Pietist, slew a citizen's son of Hamburg, and became a fugitive and a vagabond, and thus sufficiently gave the world to know that he was no Pietist."—Pp. 230—232.

We are conscious that the interest of this autobiography is too evanescent to be conveyed to the English reader by our imperfect abstract; and our story is nearly at an end. It were easy, but hardly worth the while, to tell how Dr. Peterson bought a small estate at Nieder Döderleben, in Brunswick: how he lent a willing ear to all marvellous stories of intercourse with the other world: how he travelled up and down Germany to preach his new doctrine, railed at by the clergy, but often hospitably entertained by their flocks: how he became by degrees a great heresiarch, so that even the pastor of his village preached at him: how he had revealed to him the mystery of the Trinity and the doctrine of the final restoration of all things: and how in his retirement he wrote the above-mentioned one hundred and sixty separate works in defence of his heresies, and held a theological tournament against all comers. We know no more of him after 1717, the date of his biography; not even when or where he died. He vanishes into the obscurity whence he came, and, as far as we are aware, carries with him to that limbo his controversial folios. Let the good, learned, credulous, pious man leave us in his own way, with his song of triumph on his lips. We lose sight of him in the conviction that we have added one more to our list of faithful lives.

"How shall I repay the Lord for all his love and faithfulness, which he hath manifested on me his servant, in that from the time of my expulsion he hath magnified and blessed me! Not in goods only, but also in that I have been called a grandfather by four grandchildren, whom the Lord hath divided with me, having taken to himself a son and a daughter, Henry Ignatius and Wilhelmina Henrietta Ernestina; and left us in this life a son and a daughter also, Ernest Augustus and Frederica Maria Johanna; and moreover, greatest of all, that he hath preserved to me my dear Johanna, my true helpmeet, who hath passed with me through all joy and sorrow—and, if good works and faithful service can deserve it, hath deserved a heaven at my hands. The Lord ever bless her for it! as I bless her, and my son, and my son's wife,

and their children and children's children, with a sincere if ineffectual blessing. And as the Lord hath hitherto helped us, I know that this true Shepherd and Saviour will accompany me through trouble and death, and will never permit the lamb that hath verily trusted in him to be torn out of his and his Father's hand, nor my name to be blotted out of the book of life. *That* I believe, and I know in whom I believe. For while I lived was I his; and in the hour of death can belong to no other. Hallelujah! Meanwhile my sigh goeth up before Him, that He may speedily appear in his kingdom, wherein we shall all be gathered together, and follow the Lamb whithersoever he goeth!"—Pp. 394, 395.

C.

---

## THE STUDY OF THE CLASSICS.*

This lecture is marked by the freshness and vigour which characterize all the published works of Professor Blackie, and seems to promise well for the progress of Greek studies in the metropolitan University of Scotland. Labouring, as they undoubtedly do, under disadvantages inseparable from the social and ecclesiastical institutions of the Scotch themselves, these studies have not, in Edinburgh at least, been aided by any pre-eminent talent or scholarlike enthusiasm in the Professor whose duty it has been to advance them. It must be admitted that the conditions under which any Greek Professor must necessarily work, were not encouraging. It was not to be expected that profound Hellenists would be trained up in classes which meet for barely six months in the year, and are composed for the most part of youths prepared in country schools, and who come to college frequently unacquainted with even the rudiments of Greek. A class has usually in Scotch Colleges been formed consisting of these "tirones;" and the whole course of Greek instruction has necessarily been lowered to meet the standard they have established. A movement was made a few years ago to lessen this evil by introducing an entrance examination both in the Latin and Greek classes, but the pecuniary interest of the Professors, who receive the fees directly from the students, was so intimately bound up with the number of entrants, that a measure calculated to cut off a large portion of their class revenues was, not unnaturally, rejected. Nothing remained but for each Professor to act independently in the matter; and we are glad to observe that Professor Blackie, with the full concurrence of the Town Council of Edinburgh, the patrons of the University, promises to abolish entirely this elementary class, and admit no

---

* Classical Literature in its relation to the Nineteenth Century and Scottish University Education. An Inaugural Lecture, delivered in the University of Edinburgh, Nov. 2, 1852. By J. S. Blackie.

students who are not able to take part in the work of more advanced classes. We hope he may be able to keep this resolution; at any rate, we are sure he has not made it without full knowledge of the difficulties and sacrifices it involves.

Though professing to treat of Classical literature generally in its relation to the nineteenth century, this inaugural lecture is mainly occupied with the recommendation of the study of Greek, of which its author is the newly-elected Professor. His object is to shew its practical utility to professional men, and he gives, we think, very satisfactory reasons why the student of theology, of medicine and of law, should not neglect it. As may be supposed, it is to the theologian that he considers it most important, and indeed indispensable; to the medical and legal professions it is highly desirable indeed, but still not essential. The following are his remarks with respect to the theologian:

"Allow me now to pass from these general remarks, and consider the special relation of the Greek language and literature to the students of those learned professions, for the practice of which our University course supplies the preparatory training; and first of all, as of supreme importance, let me address a few words to young theologians. To them, as to a cognate band of special and constant adherents, every Greek Professor is in the first place entitled to look: for, though the cast of thought, and, to a certain extent also, the style of expression in the New Testament, is Hebrew, not Greek, it is equally true that the Gospel was originally addressed, through the medium of the Greek language, to men who were Greeks either by nature or by a long course of naturalization, and in times and places where Greek feeling and Greek ideas had long asserted a fashionable predominance. It was at Antioch, a famous Greek city, not at Jerusalem, that the followers of Jesus of Nazareth were first called Christians. No doubt, as I commenced with stating, the Scottish Presbyterian Church has for ages maintained a high character among the churches of Christendom, with very little assistance from Greek—a character for earnest assiduity in the cure of souls, and an energetic power in the weekly demonstrations of pulpit eloquence, which more erudite churches may with good reason envy. For, though knowledge be a power, and a great power in the religious world, it is not the only power, nor the greatest power; and the Seraphim that love, according to the sound old angelography, encircle the throne of the Supreme in a nearer ring than the Cherubim that know. Nevertheless, in this complex whole, of which we are a part, God has not willed that any one power, even the strongest, should be able to stand alone, without the co-operation of other powers, even the weakest; and thus knowledge also is necessary for the healthy existence of a Christian Church, of which the deeper soul is love; and in the present age of subtle speculation and curious critical inquiry, the Christian theologian cannot expect to acquit himself creditably without a good stock of that particular kind of knowledge which is commonly called LEARNING. Now, learning is not the highest thing in the intellectual world, perhaps it is one of the lowest; but if it stands to other sorts of knowledge only as the stones of the quarryman before they are organ-

ized by the idea of the architect, and compacted by the hand of the mason, it will be not the less necessary to the completeness, nay, to the very existence of an intellectual edifice, based not upon the airy imaginations of an individual, but upon the stable facts of historical tradition. Such an intellectual edifice is Christian theology. To the construction of that edifice, next to profound personal piety and sound common sense, (an element in this matter too often lost sight of,) is necessary, above all things, a genuine sympathy with the spirit of ancient literature, and a practical acquaintance with those canons of interpretation which are deduced from an accurate philology, a judicious criticism, and a large human philosophy. I need offend no one when I speak the plain truth, that such a theology, though imperatively demanded by the present age, has not hitherto been very common in Scotland; and this, among other reasons, I believe, in a great measure, from the want of Greek. This want necessitates, in the first place, a very imperfect acquaintance with the original Scriptures, fosters a very superficial habit of dealing with difficult and disputed texts, and throws a sort of local and modern hue over our whole theology, which a large-minded and well-read Christian will at once detect as something foreign. What should we think of a geologist, who, instead of going himself into the quarries and mines, and railroad sections, of which he talks, should content himself with a fleeting glance at some woodcuts in 'Lyell's Elements,' or a hasty peep through some glass case at small labelled fragments in a museum? And what sort of a botanist shall we account him, who, when the green fields and the flushing crags lie open to his view and obedient to his grasp, sits down to scan the wonders of the vegetable creation, over the paled and blackened specimens of a *Hortus siccus?* And yet little less foolish is the conduct of a Christian theologian, who, in search of an intellectual scheme of gospel truth that shall satisfy the demands of an enlightened Protestantism in the present age, goes anywhere else than to the Greek Testament. Let that book be read through by a well-trained Greek scholar, regularly and continuously, once, and twice, and thrice, or as often as may be necessary to enable him to translate back into the original any passage of our English version on presentation; let this be done in a habitual attitude of dependence on divine assistance, and with a constant habit of reflection and application, and with as much common sense as a man has; after that, let commentators—a wordy race!—and systematic expounders be consulted, if need be; before that, they are an irksome incumbrance, confounding in many cases where they are expected to enlighten, and laming those legs which ought to be learning to walk. A man, in fact, must learn to see with his own eyes before he knows how to make use of the results of the vision of others. And this leads me to say, in the second place, with reference to the order of theological study, that, after a thorough and critical reading of the New Testament, (based of course on an intimate acquaintance with the Septuagint,) the young Christian divine must buckle himself to a somewhat more arduous and less fruitful work, the study of the early growth and progress of Christianity in the writings of the Greek and Latin fathers. For much as may be done by the private independent study of the Greek Testament, the result of such study is, after all, not the perfect intellectual scheme of the Gospel, but only an intellectual conception of that scheme

from our point of view; a conception which must be supplemented by adding to it, and where possible harmonizing with it, the conceptions of other men similarly obtained from their point of view. As an artist with a real eye for the beautiful in nature, and not a mere mechanical draughtsman, does not content himself, when making a sketch, with any actual point of view which the ground supplies, but, after measuring the objects to be pictured under every attainable aspect, chooses at length an ideal station, which includes everything that belongs to the perfect congruous beauty of the scene, and excludes everything incongruous; so a student of theology, smitten with the beauty of the Gospel scheme, as it appears to him at this time and this place, will, if not spoiled by some local conceit or selfish vanity, naturally be anxious to survey the same glorious object through the eyes of other true thinkers at other places and in times far remote; and by an impartial and loving comparison of their aspect of Christian truth with his own, form for himself a larger conception, embracing all the truth that is common to both, and eliminating, so far as human weakness allows, all the error. Now, I need hardly say that a comprehensive and truly catholic theology of this kind is not to be obtained by equipping the brain with all sorts of church-historical results from Mosheim or Neander, or any other history of ecclesiastical changes, which a man may 'get up,' (as the phrase is,) for the purposes of a presbyterial examination; but only by such an intimate and familiar acquaintance with the writings of the early Greek fathers, as enables us to live over again, to a certain extent, their spiritual life, and to see the Gospel from their point of view, for a season, not from ours. The advantages of such a course of study to Christian theology—combined, as in our country it must be, with the national aptitude for philosophical speculation—would be immense. Local conceits and ephemeral crotchets would no longer presume to walk abroad, affecting the air and assuming the significance of catholic truths; our furious zeal for small points of merely sectarian distinction would be sobered down into something of a decent propriety; we should not then mistake the little green knoll on which our parish church stands for the whole mountain of God; and, beginning no longer by loving our own sect better than Christianity, we should not be in danger of ending, as in the reverse case, Coleridge says, we must end, by loving ourselves better than both."—Pp. 10—15.

There is admirable force and truth also in the following; and it applies not only to the students of other professions, but to every man who aims at more than an ordinary business education:

"It is the tendency of every exclusive study, while it sharpens the glance of the artist, to narrow the view of the man; and this tendency, so powerful in itself, becomes irresistible, when, without any general survey of the large field of human knowledge, the professional student plunges at once into his own special nooks and corners, following out strange observations there with his private rushlight, where the broad sun that lightens all men can do him no good. Now, medical students are peculiarly liable to commit this mistake. No authority forces them to go through a complete course of liberal study before they enter on the academic preparation for their professional career. Young men are gene-

rally eager and short-sighted, and fathers are often impatient; the consequence is, that young gentlemen daily enter the medical profession,—studded with academical degrees, too, it may be,—who are practically ignorant of the fact that man is a compound being, having a soul as well as a body; and who, having their brain-chambers garnished with the mere technicalities of the laboratory and the dissecting-room, are utterly incapable of determining any of those great questions daily occurring in the practice of the physician, the solution of which lies not in dead bodies, but in living men. I desire to repeat this truth seriously, not to medical students merely, but to all students, that no merely professional study can enable a man to read the deepest mysteries of any profession; for these mysteries belong to humanity, and with humanity in its broad aspects, the mere physician, the mere lawyer, the mere churchman, as such, have nothing to do."—Pp. 16, 17.

Professor Blackie in this lecture limits his advocacy to the advantages derived from the knowledge of Greek as Greek, and says little or nothing of its advantages as a mental discipline. He asserts its value as an end and object of attainment; to us it appears more valuable as a means and instrument. And while we would not for a moment dispute the position, that "to every man with large sympathies, and who delights himself in a loving and comprehensive survey of humanity, Greek is absolutely indispensable," we would lay still greater stress on the habits of close observation, of nice discrimination, of accurate expression, and of penetrating comprehension, to which a man is trained by a thorough course of classical study.

Putting aside for the moment those powers which education cannot profess to give, such as invention, memory, eloquence and genius of every kind, it is on skill in interpretation and skill in expression that success in the most honourable and influential professions depends: to interpret well and to express well are practically the business of the lawyer, the advocate, the senator, the divine. It is on questions of interpretation that many of the most important decisions in our Courts of Justice depend,—decisions by which the possession of property, the guilt or innocence and the life or death of individuals, are determined. The function of the highest legal authority, the Judge, is mainly the interpretation of the Laws; that of the most sacred of professions, the Christian Ministry, is interpretation of the Scriptures. Indeed, there is scarcely an important difference or dispute arising between men, that does not turn upon or in some way involve a question of interpretation.

Now the practice of translating from the classical languages is the best, if not the only effective training in this important power of rapid and correct interpretation. It calls out and constantly exercises the acumen, the observation, the cautious judgment, the general knowledge of humanity, which are necessary to determine what, in any given sentence, was the full meaning of its author; and it exercises these on sentences of every degree of

difficulty, and therefore calculated to cultivate and strengthen the various faculties engaged in the operation to any degree, and in every stage of the student's progress.

Then, again, as to expression, we doubt if any study is so well adapted to give a student both knowledge of the structure of language generally and facility in using his own language, as the practice of translation. Most mistakenly, as it appears to us, are classical studies too often spoken of as useless for an English youth, because, as is alleged, in pursuing them he must be neglecting his own language. As though the constant business of the classical student did not consist in expressing in his own language the ideas of the author he is reading, and thus perpetually exercising himself in acquiring a copious store of English, and using it with propriety and elegance. Even were English composition the sole object of a college education, we doubt whether it would not be better attained by the help of classical pursuits, than by exclusive attention to the mother tongue. The reading of native writers alone would not present the student with difficulties sufficient to call forth and strengthen the interpretative faculties, nor would power even of expression be best gained by confining the student to these alone; for the average of youths would, in attempting to attain the excellences of a model author, only imitate his accidental peculiarities, or ape his style, or copy his very words and phrases. But in translating from an ancient author, a double problem is presented, affording opportunity for training both the interpretative and the expressive faculty. The judgment, the observation, the memory, are first called into activity to discover the meaning hidden in the original; and then, in rendering this meaning into English, call is made for a copious stock of words, for taste in the selection of the most appropriate, and for perspicuity and elegance in their arrangement, so as to convey the author's idea fully to the reader. Every sentence thus becomes an exercise not only of Latin or Greek interpretation, but of English composition, and is, in so far, more useful than the writing of themes or essays, as it can be employed at an age when original composition, in any worthy sense, must be out of the question. It cannot be expected from youths that they should write essays on historical or moral subjects, except at intervals so long as must make the exercise a very occasional one; for they have not attainments, or ideas, or experience of their own, to treat on such topics without special preparation. Whereas in translation, the materials are furnished to them at the time, and they can direct their whole attention to the real exercise before them—that of expressing them in clear and idiomatic English.

Without, then, undervaluing those advantages which have been claimed for classical studies in this lecture, and claimed especially for Greek, as a noble and elevating accomplishment, and a key to

the grandest literature the world has yet seen, we believe that its chief value is as a school of language and an instrument of mental culture, and as such we venture to predict that it will maintain its place, even in this increasingly practical age, in every scheme of professional or liberal education.

B.

---

## AN UNEDITED PARABLE OF MRS. BARBAULD.

In the year 1773, the application to Parliament for the relief of Protestant Dissenting Ministers and Schoolmasters in the matter of Subscription was renewed. A very remarkable paper was on that occasion printed and circulated amongst the members of Parliament by thirteen Dissenting ministers. They alleged their disapprobation of the desired relaxation of the law, on the ground that subscription was a barrier against that heterodoxy which, more truly than prudently, they represented as the necessary consequence of free inquiry. The names of these traitors to religious liberty were—1, *David Muir;* 2, *John Rogers,* probably the minister, for forty-five years, of the Independent congregation meeting in Collier's Rents, Southwark; 3, *Thomas Towle,* pastor of the Independent church of Aldermanbury Postern from 1748 to 1806; 4, *Samuel Brewer;* 5, *Edward Hitchin,* pastor of the Independent church at White Row, Spitalfields; 6, *Thomas Oswald,* many years minister of the Scots Presbyterian church at Crown Court; 7, *John Potts,* minister for a short time of the Scotch seceders at Oxendon chapel; 8, *Dr. John Trotter,* minister of the Scotch Presbyterian church at Swallow Street; 9, *John Macgowan,* minister of the Baptist congregation at Devonshire Square, and the author of several controversial works, conceived and executed in a spirit of intolerant fanaticism: amongst them may be mentioned, "Familiar Epistles to Rev. Dr. Priestley;" "Socinianism brought to the Test, or Christ proved to be the adorable God or a notorious Impostor;" "The Arians' and Socinians' Monitor: being a Vision that a young Socinian Teacher lately had, in which he saw, in the most exquisite torment, his Tutor" (Dr. John Taylor), "and had from his own Mouth the fearful Relation of what befel him after his Death;" 10, *George Stephens,* a Scotchman, minister of the Presbyterian congregation at Little St. Helen's. Mr. Walter Wilson describes him as a person of indifferent character (Hist. and Antiq., &c. I. 386); 11, *Joseph Popplewell;* 12, *Dr. Henry Hunter,* minister of the Scotch Presbyterian church, London Wall; 13, *John Kello,* minister of the Independent congregation at Bethnal Green for fifty-six years. Mr. Walter Wilson remarks that seven of these thirteen ministers were Scotchmen, who from their educational prejudices might be favourable to Church Establishments, and not opposed to penal laws, which are the usual bulwarks of Church Establishments. But this plea will scarcely absolve those of them who were Independents. It is due to the latter body to state that one of their ministers, Dr. Samuel Wilton, stepped forward to vindicate religious liberty and rebuke these apologists for persecution. His pamphlet was entitled, "An Apology for the Renewal of an Application to Parliament by the Protestant Dissenting Ministers. Addressed to the Thirteen Ministers who protested against

it, &c." It is said that most of the ministers whose names we have given above were heartily ashamed of their conduct, but it does not appear that they made a public disavowal of their intolerance. With the exception of Dr. Hunter, all of them may be described as obscure, and some of them as illiterate men. On behalf of Dr. Hunter it may be observed, that the transaction took place very soon after his settlement in England, and before he had rubbed off the coarse bigotry of his Scottish education.

The incident now related gave occasion to the composition, by Anna Lætitia Aikin (who became in the year following Mrs. Barbauld), of a very felicitous Parable, in which the thirteen ministers are sarcastically introduced under the character of the Little Sister who loved not the Light. It is to be regretted that Miss Aikin did not admit this composition into the collected works of her aunt. It would have formed a suitable companion to her eloquently indignant "Address to the Opposers of the Repeal of the Corporation and Test Acts," published in 1790. We have reasons for believing that it is known to very few persons. We reprint it from the "Christian Miscellany," a periodical which enjoyed a brief existence in 1792. It is there entitled, "A Chapter of Modern Apocrypha." We reprint it with the notes, which were probably added by the Editor.

### THE VISION OF ANNA, THE DAUGHTER OF HAIKIN.

1. Now it came to pass in the month Nisan, that I was weary with much watching, and I fell into a deep sleep;

2. And I saw in the visions of the night which came unto me upon my bed, I looked, and behold, a woman clothed in fine linen and gold and purple and silver; and she stood by the king of the isles of the west, near unto him, even at his right hand;

3. And her countenance shined with the oil of gladness; the husbandman brought her of the fruits of the earth; and corn and wine and oil were poured out before her; the nobles bowed themselves in her presence, and her sons sat upon thrones among the princes of the land.

4. Then I lifted up mine eyes, and behold, another woman sitting in the wilderness; her loins were girded with sackcloth, and there was dust upon her head; she did eat of the wild fruits of the forest, and was wet with the dews of heaven; and the rich ones and the great ones of the earth laughed her to scorn, and moved the finger at her;* yea, she was an outcast among her own people.

5. Yet for all these things was she not ashamed, neither was her countenance cast down. So she prophesied in the wilderness.

6. Now I saw, as she prophesied, that she was in bonds, and

* "Like new settlers, he finds it necessary to clear the ground before him, and is even obliged to root up a prejudice before he can plant affection. All that distinguishes him from other men to common observation, operates in his disfavour. His very advocates, while they plead his cause, are ready to blush for their client, and, in justice to their own characters, think it necessary to disclaim all knowledge of his obscure tenets."—Mrs. Barbauld's Address, p. 7.

the bondage was very grievous upon her; it entered into her flesh and into her soul, and she was vexed.

7. So she cried and said unto the woman that was clothed in fine linen and purple, Behold now, I pray thee, loose these bonds, for they are too heavy upon me, even as a yoke of iron; and there is no cause why I should be holden of them.*

8. Nevertheless, the woman would not; but she set her foot upon her neck; and there was a sword in her hand, and she held it over her neck, as though she would slay her.

9. Then the woman that was girded with sackcloth said unto her, What meaneth this sword? Hast thou indeed set thy face against me to slay me, seeing the Lord made us both?

10. And she said, That be far from me that I should lift up my hand against thee to do thee any harm. I am meek and delight in peace, and have not dipped my hands in blood; the Lord judge between me and thee, if I do aught against thee; therefore, fear not, but trust in me. Howbeit, she removed not the sword.

11. Then the other said, Nay, but I will trust in the Lord my God.

12. And she cried again yet more earnestly, saying,

13. Hast thou forgotten the days of thine adversity and of thy tribulation, when thou wast held in captivity by the harlot

---

* 1. If the Dissenting teachers have not subscribed the 35 Articles and a half, or, by the Act 1779, made the declaration therein prescribed (to which Dissenters in general equally object, and, therefore, very few of them have made; not because it contains anything in their opinion false, but because they conceive that the subscribing to any religious test at all, is acknowledging the right of the civil magistrate to prescribe to and control the peaceable member of society in matters of conscience and religion), he continues liable to all the old laws against Nonconformists; particularly, he must not come within five miles of a corporate town, or of any town or place where he has ever preached, under the penalty of 40*l.*; he shall be incapable of teaching a school; and shall be liable to a penalty of 100*l.* for not using the Common Prayer-book according to the Act of Uniformity. 2. If any person shall deny any of the three Persons in the Trinity to be separately and distinctly God, or shall say that there are more Gods than one, he shall be incapable of holding any office, or of being a trustee, guardian, executor, legatee, or purchaser of land, and shall suffer three years' imprisonment. 3. If any person shall speak in derogation of the Book of Common Prayer, he shall forfeit, for the first offence, one hundred marks; for the second, four hundred; and for the third, shall forfeit all his goods and chattels, and be imprisoned for life. Such is the *sword* that still remains *in the hand of the woman clothed in fine linen*. And her *sister in the wilderness* must continue to trust to the spirit of the times alone *for the woman's hand being holden that she should not slay her*. Lastly, if any man, not having taken the sacrament at church, be elected into any corporate office, his election is void; and if he accept of any office or place of trust, he forfeits 500*l.*, and incurs all the disabilities mentioned at No. 2. To this condition the Dissenters object, not merely because they scruple to pay divine honours to bread and wine, or to countenance the worship of Jesus Christ as a being equal to God, even the Father, but because they abhor the idea of debasing the memorials of their absent Lord into a qualification for a petty office; and for this, at least, unblameable scrupulosity, they suffer the abridgment of their civil rights. Such is the *complete toleration* they enjoy, and such the most "*tolerant and enlightened Church in Christendom.*"

that sitteth upon seven hills, when she broke down the gates of thy temples, and burned thy sons and thy daughters with fire within thy borders, and bruised thy soul?

14. Then thou criedst unto the Lord in thy affliction, and he broke the bonds of thy captivity, and set thy feet in a large place, and now thou livest delicately.

15. Now, therefore, keep that thou hast; delight thyself in the bravery of thy ornaments which are upon thee, thy fine linen, and change of raiment, and bells which make a tinkling as thou goest, and instruments of music within thy courts.

16. I will not eat of thy bread, nor drink of thy cup; I desire not the flesh of thy fatlings, nor any of thy pleasant things,* only loose my bonds that my soul may live.

17. Now there was with her in the wilderness a Little Sister, tender-eyed; she loved not the light, and she was also under the yoke; and she lift up her voice and cried, saying, It is good for us to be in bondage, my sister; they are bracelets upon thine arm, and the cords are cords of silk; they are not a yoke of iron, and my soul delighteth in them.

18. And the other said unto her, My sister, if thou wilt be bound, be bound for thyself, and if thy chains are chains of silver, keep them on still; but as for me and my children, hinder not that we be set free.

19. And I saw many of the elders, and of the wise men, and of the chief rulers, not a few that hearkened unto the woman, and spake boldly for her; howbeit, the voice of her that lived delicately prevailed.

20. So the bonds were not stricken off, and the sword was upon her neck; only the woman's hands were holden that she should not slay her. And she turned, and looked unto the Lord, and cried and said, Lord, how long?

---

* The author seems not to have forgotten this passage when writing her Address to the Opposers of the Repeal of the Corporation and Test Acts. See p. 8. "After all, what is it we have asked? To share in the rich benefices of the Church? No; let her keep her golden prebends, her scarfs, her lawns and her mitres. Let her dignitaries be still associated to the honours of legislation; and in our courts of executive justice, let her inquisitorial tribunals continue to thwart the spirit of a free constitution. Let her still gather into barns, though she neither sows nor reaps. We desire not to share in her good things. We know it is the children's bread, which must not be given to dogs. But having these good things, we could have wished to hear her say with Esau, 'I have enough, my brother.' We could wish to be considered as children of the State, though we are not so of the Church. We claim no share in the dowry of her who is not our mother; but we think it hard to be deprived of the inheritance of our father."

# CORRESPONDENCE.

## ON THE AUTHENTICITY OF THE SCRIPTURES.

Sir,

Although it is not in my power, with my advantages and at my advanced age, to enter into a defence of "that class of books of which Bishop Newton on the Prophecies" is characterized by Dr. Palfrey as "an example," and which he asserts "are the scandal of sacred literature," yet there is one consideration at least which, it appears to me, should command the attention of all persons. I think I am correct in stating, that the whole collection of books forming the Old and the New Testaments, appertain throughout to the worship and service of Jehovah, the one living and true God, the Creator and Possessor of heaven and earth; while, on the other hand, I believe I am equally warranted in the assertion, that there are no books of the Gentiles or the other nations of the earth, Jews and Christians excepted, having relation to religion, whether in doctrine or practice, which do not more or less, directly or indirectly, inculcate or give countenance to the worship of something else—stocks and stones, or gold and silver, the work of art and man's device, or the mere creatures of his fancy. Now, Sir, I am unable to account for this clear and uniform contrast between these two opposite classes of books, without admitting a divine superintendence, sufficient for the end in view, extending over the whole of the former class of books; while no such superintendence has been applied to the latter.

An Old Correspondent of the Christian Reformer.

*Ashford Road, Maidstone, Dec.* 12, 1852.

---

## MANCHESTER NEW COLLEGE AND UNIVERSITY HALL.

Sir,

It is not my intention to make any comments upon the proceedings of the late meeting of College Trustees, but there are one or two points as to matters of fact which it is desirable to notice.

The first is the statement of Mr. Yates, that by the watchful zeal and the financial talents of the late Mr. G. W. Wood, about three-fourths of the invested property of the College had been accumulated. This is not quite accurate. It is probably true that during Mr. Wood's tenure of office, the property of the College was increased fourfold in value; and it is perhaps owing to him or to his father, the Rev. William Wood, of Leeds, whose interference in 1803 saved the College from being broken up and its property sold, that the College has now any property in existence. But though there is no doubt that the College property was increased by the late Mr. G. W. Wood, his attention was less strongly directed to this object than to the maintenance of the College in its usefulness and efficiency; and it will, I believe, be found that more than half the fixed income of the College, and upon a valuation probably about half its invested capital, consist in the Manchester estates, arising directly from the proceedings of the meeting of February 22nd, 1786,

for the establishment of a College in the vicinage of Manchester. This property has for many years been gradually rising in value, and the proceeds of a part of it, sold about 1826 to the Manchester Mechanics' Institution, form, I believe, a portion of the present investment in the Oxclose and Lingmoor estates.

The other is a misstatement of a different kind. It is stated, p. 66 of your valuable report, that, "in one or two years, our friends in London, aided by a few country subscriptions, had erected a magnificent Hall, estimated to be worth at least £10,000 or £11,000. The zeal and generosity evinced by their friends in London entitled them to all the confidence that was now asked in their behalf."

It will, I believe, be found, that, in a published subscription list for the erection of University Hall, amounting to nearly £10,000, *about one-half that amount came from Lancashire and Cheshire; about one-fourth from the remaining provincial districts of England, including Yorkshire; and about one-fourth from London and the neighbourhood.* But further: what may be the present value of University Hall, I do not know; but I know, and it must also be known to the gentleman whose words I have quoted, that it is burdened with a chief rent of £200 a-year, equivalent to a debt of £5000, besides a further debt of £1000.

A Trustee of Manchester College.

*January* 10, 1853.

---

## HYMN-BOOK FOR THE HOLBECK MISSION.

Sir,

I beg to acknowledge, on behalf of the Committee of the Domestic Mission in this place, the courtesy of your notice of the Hymn-book which has recently been printed for the use of the Mission, and at the same time to express our entire acquiescence in the justice of your strictures on its title. In explanation, if not in extenuation, of the impropriety of adopting the beautiful and appropriate title of Mr. Martineau's Hymn-book ("Hymns for the Christian Church and Home") without his knowledge, I beg to state the following circumstances. The Hymn-book was drawn up originally for the use of the Zion School, a very large Sunday and day school in Holbeck, not in connection, but in full harmony with our Mission. Two thousand copies were printed, and the Committee of that institution considerately offered to our Committee the privilege of having a few hundred copies struck off at the same time for the use of the Mission Chapel and Schools, with our own title. The original title of the book is this—"A Selection of Hymns for the use of the Zion Sunday-School," &c.; and instead of the title-page for *our* portion of the copies being in a similar way, "A Selection of Hymns for the use of the Congregation and Schools of the Domestic Mission," in the absence of myself and other officers of the Committee from Leeds at the time, the title of Mr. Martineau's Hymn-book was hastily, but with no unbecoming intention, adopted by the printer and original compiler.

Joseph Lupton,
Treasurer to the Domestic Mission Society.

P.S. I may just add that this Hymn-book has not been published.

# CRITICAL NOTICES.

## CHEAP PERIODICAL LITERATURE.

It is gratifying to those who take an interest in popular improvement, that in the literature intended for the working classes there are manifest indications of progress. This is abundantly clear from the evidence collected together in the Report of the Select Committee on Newspaper Stamps. The testimony given by Mr. Whitty, of Liverpool; Mr. A. Heywood, of Manchester; Mr. Cassell, of London, and others connected with the publication and sale of cheap periodicals and serials, is decidedly to the effect that low and immoral papers are rapidly being superseded by those of a better class. "The fat-fleshed and well-favoured kine"—if a scripture metaphor may be borrowed for illustration—are now in the act of eating up, or, at all events, of starving, "the poor and very ill-favoured and lean-fleshed," remarkable only for their badness. The fact that there is such a process of improvement in operation is doubly welcome. It indicates not only an increase of salutary influences, but, what is more encouraging still, a growing taste and disposition to receive them.

Of the penny periodicals, the *Family Herald* and the *London Journal* have by far the largest circulation, the weekly sale of each being, according to the evidence of Mr. A. Heywood, about 200,000 copies. They are both publications of some merit, and not unworthy of their great success. The Herald maintains an independent and, for the most part, a very excellent moral tone in its varied pages, and a vein of good, sterling common sense very often runs through what may be termed its leading articles. The London Journal is not quite so commendable for its literary and moral qualities, but has the attraction of spirited wood engravings, and is not without considerable merits. A liberal proportion of both these periodicals is devoted to tales and *facetiæ*, and not a few of their jokes are somewhat "lean and flashy." These little works are more frequently than any others to be met with in the "cottage homes of England," and do much to cheer the lot of their toil-worn and struggling inmates, but their circulation is by no means confined to the abodes of humble life.

Inferior to both of these in character and circulation, but popular enough to command a sale of some 70,000 copies, is *Reynolds' Miscellany*. It is rather a favourite in the manufacturing district—a distinction for which it is more indebted to its wood-cuts and exciting tales than to any moral purpose or principle in its management. Not justifying much confidence in this respect, it is, however, free from the grosser faults of the editor's "Mysteries;" but a parent would not be well advised who placed it in the hands or within the reach of his children, good as some of its articles undoubtedly are. Amongst the best of its varied contents, Uncle Tom's Cabin figures in successive numbers, as it does also in several other cheap periodicals, accompanied in this and one or two more cases with pictorial embellishments. "In season and out of season," the press is thus *instant* in sowing the good seed of Negro emancipation.

Next in order to these in point of popular acceptance, and much

before the Miscellany in moral aims, are the publications of Mr. Cassell. Of these, the *Working Man's Friend* is one of the most genial and useful. When the Report on Newspaper Stamps was published, it had attained a weekly sale of 50,000 copies. It is gratifying to find so excellent a periodical often lying on the tables of very humble cottages. You feel that in this case no confiding heart will be betrayed, and no moral poison insinuated through the attractive vehicle of literature. The useful element here predominates over the entertaining, and excludes the frivolous and evil. Not so interesting, but of a more systematic and ambitious character, is the same publisher's *Popular Educator*. This little journal aspires to teach everything, from the magnificent order of nature down to the pothooks of penmanship, and more languages than were ever spoken at Babel. It begins at the beginning of a vast course of sciences, arts and languages, leaving small hope to its best-instructed readers that either it or they will ever see the completion of the circle. It is, however, notwithstanding this unavailing endeavour to compress the infinitude of knowledge and art into a nutshell, a meritorious and useful publication. The young will seldom consult its pages without finding a solution of some of their difficulties and an aid to their progress, nor need their seniors blush to own that they have profited by its lessons. As an auxiliary to the public teacher, it is welcome. Leaving the penny journals for a moment, a remark or two must be made on Mr. Cassell's *Illustrated Exhibitor*, which is a very excellent and attractive work. This contains a profusion of pictorial illustrations of considerable merit, accompanied by a miscellany of art-literature descriptive of the characters, scenes and objects, presented to notice in the engravings. It is sold at twopence a week, and only reaches the more cultivated members of the classes employed in manual labour. For these and other contributions to popular improvement, Mr. Cassell deserves a generous appreciation and a liberal support.

Returning now to the penny journals, the *Home Companion* claims a brief notice. In general character it resembles the London Journal, but scarcely equals that publication in interest, and is probably very much lower in point of circulation. The moral tone which it assumes is not pitched very high, and yet is much superior to some low-priced literature. It is in the fiction of this class of publications that the peril lurks, against which parents and the public should be on their guard. The Home Companion does not pander wilfully to bad passions, but seems to derive its interest a little too much from exciting scenes, as is the case too with some of its rivals, particularly the Miscellany of Reynolds. It contains much that is both useful and entertaining, and is rather characterized by a want of high aims than by anything positively bad.

The *True Briton*, a little conservative in its spirit and purpose, is decidedly a good publication of its class. You instinctively feel that it is a work of principle, and is conducted with a view to promote the well-being of its readers. There is, at the same time, more of taste and variety in its pages than in those of many of its contemporaries. Its selections of prose and poetry are superior to the common run of such works, and merit commendation. The republication of Mrs. Stowe's popular novel of Negro life in its successive numbers was perhaps, considering the many cheap editions in which it has appeared, uncalled for; but any extension of such a work's influence can hardly be regretted. The True

Briton does not appear to meet with the encouragement it deserves, particularly among the working classes.

The *Leisure Hour*, a publication of the Religious Tract Society, is very attractive in appearance and orthodox in sentiment. It is not, however, so rigid in its theology as some of that Society's works. The bulk of its contents consists of tales and sketches, in some of which it is pleasing to find a liberal and genial spirit. Such, for instance, is a lady's account of the Monastery at the Simplon Pass. It probably has a large circulation, and is quite free from any moral stain or taint of impurity, on which account no one need hesitate to place it in the hands of the young.

A cheaper and still better little periodical is the *Home Friend*, a publication of the Christian Knowledge Society. This is well printed, well illustrated and well edited. Its little stories, indeed, are not rich in incident or warm with imaginative glow, but they have a moral purpose to recommend them to the heart. The rest of the matter, with few exceptions, is decidedly good,—the chief drawback being, that much of it is culled from the other works of the Society. This, however, is no objection to the class of readers for whom the Home Friend is intended, who rarely see the originals. It may be strongly recommended to our youth and the families of the poor.

The journals which have hitherto been mentioned are all published weekly, and, with the single exception of the Illustrated Exhibitor, sold at a penny per number; but there are others deserving of notice—of much more notice, indeed, than can be given to them here. There is the *Cheerful Visitor*, which every week supplies eight closely-printed 4to pages of tolerable matter for one halfpenny. Taking a higher rank and mission, there is a little monthly periodical called the *Family Economist*, which is unrivalled for its domestic worth and usefulness. It contains nothing but what is wholesome, and proceeds on its way of practical good with a quiet and subdued earnestness which is admirable. From the same publishers (Groombridge and Sons) we have two meritorious series of tales for children,—*Stories for Summer Days and Winter Nights*, at 3*d.* each; and for a younger set of readers, *Buds and Blossoms*, at 1*d.* each. The *Sunday-School Penny Magazine* claims and deserves a friendly greeting. It continues, under its new editor, to pursue, with unabated spirit and success, the great objects of educating the higher faculties of its readers. The members of our Sunday-schools will not do justice to themselves and their cause, except they give it their cordial support.

It is a curious fact that a publication, whether weekly or monthly, whatever may be its merits, never obtains a permanent footing among our hard-handed population, if charged above a penny a number. An additional halfpenny is prohibitory. None of the twopenny or even three-halfpenny journals have any considerable circulation in the workshops and cottages of humble life. Chambers' Journal and Eliza Cook's, Hogg's Instructor and Dickens' Household Words, are seldom met with in these spheres. The standard of price and, in some cases, of literary merit is too high, and it is only the *élite* of their order who buy them. A single halfpenny represents the difference. Chambers' Papers for the People would not sell among them at three-halfpence; their Miscellany and Repository of Tracts—the latter just commenced, and containing some very interesting numbers—succeed better at a penny. Popular

literature, being subject to this condition, must be cheap and attractive.

After these remarks, it may seem absurd in a notice of cheap periodicals to name the *Biographical Magazine*, which is published monthly in sixpenny numbers. But its subject and design are so undeniably excellent, that a few remarks on the performance may be permitted. It is to be regretted that history and biography, which teach so many useful lessons, and teach them in so interesting a manner, are not more studied. Every publication, therefore, which endeavours, whether successfully or not, to direct attention to these fertile topics, is worthy of our respectful examination. The design of this Magazine will be found better than the execution. The editor appears, indeed, to have entered on his duties with a becoming sense of their importance, but whether with competent resources for the undertaking may be questioned. Judging from a somewhat cursory inspection, the articles, though interesting, are sometimes hastily written, and might with advantage be compressed. It is, however, a meritorious work, and contains interesting sketches both of living celebrities and departed greatness. When it is known that amongst distinguished authors are to be found the names of Richter, Shelley, Niebuhr, Wordsworth, Neander, Spinosa and Schleiermacher, and of Kossuth, O'Connell, Mirabeau and Wellington, amongst other eminent leaders of society, many will need no further inducement to do what the case requires—to procure the back numbers and judge for themselves. *Tolle et lege*—take and read—is the best concluding advice to every one who takes an interest—and who does not?—in the lives of eminent persons of all nations. Well has Longfellow said,

> "Lives of great men all remind us
> We may make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time."

---

*Half Hours of English History, selected and illustrated by Charles Knight.* 2 vols. 8vo. London—C. Knight.

The idea of this work is felicitous, and in the execution of it, as far as he has proceeded, Mr. Knight has left little to be desired. For the young, this book is full of attractions. To them, history is fascinating as a perpetual mine of interesting stories, more or less complete in themselves. Here is given "a succession of the more graphic parts of English history chronologically arranged," taken from historians, poets and dramatists. What a treasure would this book have proved to us in youth! We had no skilful miner like Mr. Knight to work for us, but had ourselves to explore and dig in the dreary pages of Hume and Smollet; and for poetical illustrations of parts of English history, had to be content with the extracts in Enfield's "Speaker." Amongst the poetical and dramatic extracts given by Mr. Knight, are a short series composed expressly for the work by Rev. J. White, which are executed with skill and poetical feeling. As a specimen, we may give a passage from the scene between Earl Godwin and Edward Atheling, after the former has resolved to marry his daughter Edith to the weak monarch, and support him on the throne:

> "*Attendant.* Edward, the son of Ethelred, makes request
> To see Earl Godwin.

*Godwin.* Comes he mounted? Armed?
Attended? Followed?
*Attendant.* Singly on foot he comes,
With but one holy priest to be his guard.
*Thurkell.* 'Gainst witchcraft and the evil eye, and the spit
Of toads; and to exorce him of the fiend,
An excellent body-guard, a holy priest!
*Godwin.* Hush, Thurkell, there's a corner of your heart
Where Thor still swings his hammer. Leave me, friends;
I'd see this youth alone. [*Exeunt adherents.*] Bid him approach,
And leave that holy priest outside the gate.
His reverence has a trick to raise the devil,
As well as lay him.

*Enter Edward.*

*Edward.* You will save my life,
Godwin, I know you will; for tho' your eye
Glows sometimes with hot fire, it soon subsides
Into the gentle warmth of kindliness.
*Godwin.* Who threats your life, Prince Edward?
*Edward.* Oh! not so;
Call me not prince, 'tis that which brings the peril.
It is no fault of mine I'm Ethelred's son,
And on my knee I pray you to your guard
Take me, Earl Godwin. Godwin, like the cry
Of sentinels on a beleaguer'd wall,
Is on all tongues; so let me lead the life
I've led so long, ere Hardicanute died.
*Godwin.* What life was that? I thought that royal blood
Gave mounting thoughts.
*Edward.* I led a peaceful life;
I pray'd in cells whene'er the abbot gave leave;
And dressed me in the robes of holy church;
And counted beads; and knelt at every shrine;
And hoped one day, if I were worthy found,
To rise to be a monk.
*Godwin.* And knew the while,
That o'er your head hung by the golden chain
Of right and law this glorious English crown?
*Edward.* Aye; but no right nor law, the Abbot said,
Could make it mine, for that all earthly crowns
Lay on St. Peter's holy shrine at Rome,
To be thence lifted on the anointed brows
Of such as Peter loved.
*Godwin (apart).* A crowned monk
Would poorly fill the Bretwald's rocky throne,
Or hold King Offa's sword in priestly hand.
Have you seen Mercian Leofric?
*Edward.* No, my lord;
He flew his hawks last year on sackcloth-day,
And grudges ransom to the Abbey at York.
I shun him till he soothes our angry mother.
*Godwin (apart).* Why, though he carried in effeminate hand
The sceptre, and on feeble brow the crown,
He might be like the image, gilt and jewell'd,
That decks the vessel's prow, looking in pride
On its reflected form when waves are smooth,
But following lightest touch of steerman's hand
When tempest breaks its mirror.

*Edward.* If aught else
You'd have me do, say but the word, I'll do it;
Name what you'd have me be, I'll be it.
*Godwin (suddenly taking his resolution).* King!
You shall be King!"—I. 97, 98.

The first of the two volumes includes the period between the Roman invasion and the reign of Edward IV.; the second extends to the close of the reign of Elizabeth; and here, to our regret, the editor has determined to close the series, deterred, as he himself states, by the difficulties of selection as he advanced into the wide field of Modern History. Here we have an illustration of the baneful party spirit that reigns in England, preventing a well-read and impartial scholar from illustrating even by extracts any portion of English history subsequent to the accession of the Stuarts. We wish Mr. Knight had tried, and we believe he might have overcome the difficulties, though they are confessedly great.

---

*A Sermon, preached in Hyde Chapel, Gee Cross, January 2nd, 1853, by James Brooks, being the Forty-seventh Anniversary of his Ministry at that Place.*

This sermon, printed at the request and expense of a member of the Hyde congregation, is *not* published, and may therefore be regarded as not amenable to public criticism. We desire, however, to express our admiration of its Christian earnestness and apostolical simplicity, and trust that we shall not pain the modesty of its venerable author by introducing some parts of the discourse to the notice of the public.

Indisposed as English Unitarian ministers and congregations are to frequent changes, the circumstance of a pastor exercising his office amongst the same people for seven-and-forty years, is sufficiently rare to attract attention even from those not personally interested in the fact. To the congregation who have for so long a period enjoyed the friendship and the instruction of a wise and amiable minister, few occasions can be more impressive and solemn than the celebration of an anniversary like this. Addressing the aged, with whom he contracted friendship in early life,—those of middle age, whom he received at the Christian font, instructed in the vestry class, perhaps united at the altar with the partner of their choice,—speaking to many whose hearts vibrated with recollection of his sympathy with them in joy and woe, his words must of necessity make a deep impression.

It was the good fortune of the Hyde congregation to secure the services of Mr. Brooks not very long after his withdrawment from the Methodist connection. He found, on his settlement at Gee Cross, the cotton manufacture planted, but scarcely giving promise of its subsequent wonderfully vigorous growth. It is interesting to learn the impression made on the mind of one so well qualified to judge respecting the moral influences of the manufacturing system. It will be seen that his judgment does not confirm the fancies of those who attribute simplicity and virtue to rural employments, and the reverse to those of manufacturing industry.

"When I came, this neighbourhood was thinly peopled. The houses were scattered and few, and most of them were old and hastening to decay. It has gradually increased in population and in its improved appearance, till it now equals, in the number of its inhabitants and its importance, many towns. The old Chapel in which I preached was the only one within some miles; but

since that time, many have been erected, belonging to the different religious denominations. And while the neighbourhood has been thus improving in its outward appearance, a similar improvement has taken place in the condition of the people. They are better clothed than when I first came; their dwellings are more comfortable, and their mode of living is better.

"If, now, we compare the *moral* state of the neighbourhood at *that time* with its *present moral* state, I think it cannot be denied that, in regard to morality and all the outward decencies of life, this neighbourhood has greatly improved. There is certainly less open profaneness, less brutalizing drunkenness, less insulting and indecent language, less brawling, and fewer breaches of the peace, than formerly, especially considering the vast increase in the number of the inhabitants. Drunkenness formerly walked abroad with an unabashed front, and seemed to glory in its degradation; it now seems more ashamed, and rather seeks concealment. This improvement has arisen partly from the increased physical comforts of the people, owing to the regularity of their employments since the introduction of manufactures, by which they are raised in the social scale, and seek their pleasures in a more rational way,—and partly from the care that has been taken in the education of the young in our Sunday-schools,—and partly also from the advantages arising from the Libraries, Mechanics' Institutions, and Self-improvement Societies, which the increased prosperity of the neighbourhood has called into existence; and this furnishes a sufficient refutation of the groundless opinion that some persons have advanced respecting the demoralizing influences of a Factory population. Few persons have had a better opportunity of judging on this subject than myself; for I have known the country in both states, both when the employments of the people were agricultural and domestic, and since they have been employed in the large manufacturing establishments; and I hesitate not to affirm that the people have been much improved by the introduction of the cotton trade, in their intelligence, their moral behaviour, and their physical condition."—Pp. 12—15.

Happy is the pastor who can truly address his flock on the review of years of ministerial labour in strains like this!

"I have preached what I believed to be the truth of God. I have kept back nothing that I thought would be profitable unto you, nor shunned to declare unto you, according to my best judgment, and according to my best ability, the whole counsel of God. I have always preached practical righteousness and a holy life, as the best preparation for future blessedness, and have dwelt upon, and endeavoured to enforce with earnestness and with plainness, all the several relative and social duties; while I have magnified the grace of God in man's redemption by Jesus Christ, to whom I have led you as the way, the truth, and the life. I have more especially enlarged upon, and endeavoured to promote amongst you, what I have always considered to be the distinguishing spirit of our holy religion, a spirit of peace and love, of charity and good-will,—a spirit which, I trust, has, in some degree, regulated my own conduct amongst you; for it has been my sincere endeavour to live peaceably with all men; and it may be mentioned as, perhaps, a remarkable circumstance, that, during the forty-seven years that I have ministered here, I have never had a single quarrel with any one of the congregation, whether rich or poor. This circumstance affords me, in reviewing the past, sincere pleasure; and I should think it would afford pleasure also to yourselves. I have deeply sympathized with you in all your bereavements, and have endeavoured, in the house of God, to administer to you words of consolation and of hope."—Pp. 21, 22.

We have selected these extracts, which have a local and personal bearing, rather than passages which relate to the venerable preacher's retrospect of more public and general events, feeling assured that there are many who will sympathize with him.

### *Unitarian Controversy at Wakefield.*

In our last No. we noticed (p. 47) a tract by Mr. Higginson, entitled, "The Unitarian Doctrine the General Faith of Christendom;" and the extract which we gave, probably satisfied our readers that it was worthy of its author's reputation as a clear thinker and an able writer. It immediately obtained in Wakefield a considerable circulation, and provoked a reply from a clerical neighbour, the title of which is as ruggedly uncourteous as any effusion which has recently fallen under our notice,—"Trinitarianism, and not Socinian Disbelief, the General Faith of Christendom: a Letter to Mr. Edward Higginson, in Reply to his Pamphlet, entitled, 'Unitarian Doctrine,' &c. By the Rev. James Taylor, M.A., Head Master of Queen Elizabeth's Free Grammar School, and Evening Lecturer of the Parish Church, Wakefield." The spirit of the pamphlet does not belie its title. In the first few lines Mr. Higginson is accused by his reverend opponent of wilful deception, of jesuitry, and of using clap-trap phrases at variance with his real opinion. In the second page he is told that he sets at defiance the simplest dictates of common sense. Further on Mr. T. writes, "Rome interdicts, Socinians reject the Bible;" and, "the cold heresy of Arius and Socinus tends to rob God of his glory, and man of his pious affection and love." The closing paragraph of the letter we quote entire:

"In fine, there is not one good feeling, not one holy aspiration, not one heavenly idea expressed in your tract, *due* to your *disbelief* (for I can call it by no other name); but I think I may say every one of them is enfeebled by it and debased. You would take from man the only light which throws a ray across the past, brightens the thorny path of the present, and cheers with a sunbeam the vistas of the future. You would strip God of his strongest claim to man's love, and man of the highest motive to obedience and gratitude. You cannot deny the sin and suffering of the world, but you assign for them no cause and you provide for them no remedy. The eternal Son of God you degrade to the level of a sinful man, reject his righteousness, as you deny man's sinfulness, and blasphemously conclude your pamphlet by calling the wondrous scheme of a world's salvation, 'the tardy and partial amelioration of a Divine mistake.' May God forgive you, for you know not what you say!"—P. 23.

The climax of Mr. Taylor's offensiveness is reserved for this extraordinary note: "I have heard it asserted that some of your party acknowledge it as their opinion that Jesus Christ may be judged at the last day, and sentenced to eternal perdition. This is *rational* Christianity."

Mr. Higginson would probably, had he consulted his taste, have treated an assailant of Mr. Taylor's calibre with silent contempt. But local considerations sometimes compel public men to enter the controversial lists with unworthy opponents. The style of Mr. Taylor's Letter made it inexpedient to address him personally in reply. Mr. Higginson consequently made his appeal to the inhabitants of Wakefield generally, the title of his rejoinder being, "Notes and Queries on the Rev. James Taylor's 'Trinitarianism,' &c. A Letter addressed, not to the Rev. James Taylor, but to the Readers of his Pamphlet." Mr. Higginson rebukes his assailant for his want of manners and his repeated misrepresentations. He does it, we think, sternly enough; but, looking to the provocation so wantonly given, we cannot say that the punishment, severe as it is, is excessive. Mingled with this is, however, much valuable

matter, which will, we hope, be remembered when all that is personal in this controversy will be forgotten.

In defending the assertion that Unitarians would not be a small body in England if all who hold their opinions were to avow them,—an assertion contained in the passage brought under the notice of our readers,—Mr. Higginson is led to enter upon the doctrinal differences which trouble the Church of England, in spite of all its articles and creeds.

"It is certainly not unknown to Mr. Taylor that different classes of the clergy interpret the Articles in very different senses. He has read, no doubt, the Gorham case and the controversy connected with it. This is one proof that a Creed and a Faith are not necessarily identical. Dr. Paley's plea for lax subscription to articles (Moral Philosophy, B. iii. P. i. Ch. xxii.), is of course well known to Mr. Taylor;—according to which I, as an Unitarian, might safely sign the articles;—how far such laxity is approved by him, or by clergymen in general, he knows perhaps better than I. Dr. Paley's own expression, 'that he was too poor to keep a conscience,' is perfectly notorious; and is explained by his biographer and relative, the Rev. Edmund Paley, as one of his 'sallies of wit and humour,' 'uttered with his constitutional vivacity.' The late Dr. Arnold's more recent theological doubts and consequent scruples about ordination are faithfully recorded by his biographer, with the sad crowning fact that, while actually doubting the doctrine of the Trinity, he acted upon the advice of a college friend 'to put down the objections by main force,' 'to take pupils and a curacy,' 'and cure himself not by physic, i. e. reading and controversy, but by diet and regimen, i. e. holy living.' (Stanley's Life of Arnold, Vol. I. p. 17.) The biographer quotes with seeming approbation the avowal of the same friend—'One had better have Arnold's doubts than most men's certainties.' Perhaps Mr. Taylor never had any doubts on any of the 'many hundred controverted propositions' contained in the Thirty-nine Articles. My own estimate is, that the man who has never doubted has not yet really believed. And the cruelty of Arnold's case was, that having been educated for the Church and being engaged to be married, he was tempted 'to put down objections by main force,' and sign what he did not yet really believe. Mr. Taylor need not look so virtuously indignant at my allusion to facts so notorious. A loose morality as regards subscription is ever the result of tight Articles. It is not for me to divide the blame between the individual and the system; but it ill becomes any priest in this latitudinarian Church of England to revile any man out of it for thinking honestly and professing what he believes, or to profess on behalf of that Church a purism of morality as regards the avowal of opinions."—Pp. 21, 22.

With the logic of his Trinitarian assailant Mr. Higginson makes, as might be expected, woful havoc. Mr. Taylor had gratified his fancy and ingenuity in finding in creation analogies of the Trinity. This is dangerous ground for an "orthodox" advocate, unless he occupy it in the pulpit or on the exclusive platform, where reply is interdicted.

"Mr. Taylor tells us that the term *God* in the Creed is one of those 'nouns which are in their nature far nearer to adjectives than substantives,' and quotes Middleton on the Greek Article for the benefit of 'some comparatively unscholastic readers.' He gives as instances, Mountain (I need not repeat the Latin for each word), River, Tree, Man, God. Let us try with three River names:

"The Thames is a River, the Severn is a River, the Tyne is a River; and yet they are not three rivers, but one river, because River is used adjectively. Try with trees:

"The Oak is a Tree, the Elm is a Tree, the Ash is a Tree; yet they are not three trees, but one tree, adjectively regarded.

"Try with three Men: John is Man, Thomas is Man, and Benjamin is Man; yet they are not three men, but one man,—man being an adjective!

"These are not my illustrations, but Mr. Taylor's. He has not carried them out on paper, indeed, but only suggested them."—Pp. 34, 35.

Mr. Taylor will probably learn from this controversy a lesson of prudence; and when next disposed for a theological tilt and tournament, will not enter the lists with an Unitarian, and least of all with the minister of Westgate chapel.

---

*The Crystal Palace and the Golden Day; or, Sunday Blessings to Body and Soul.* By Edward Higginson. 8vo. Pp. 20. London—Whitfield. 1853.

This is a reprint of the able paper on "Sunday Blessings" in our last number, brought out in this shape, not by the writer, but by a friend, who deemed that it might, separately, find its way into hands which our work is not likely to reach. It deserves, and we shall be glad to know that it obtains, an extended circulation.

---

"*The Duke:*" *some Outlines of his Character, in a Discourse on the occasion of his Funeral.* By George Armstrong, B.A. London. 1852.

In the fragments of the sermon now printed, Mr. Armstrong displays his accustomed eloquence. We have only space for a single short extract:

"Why was the heart of England wrapt round one man—blunt, short, abrupt, reserved,—and in habits and address not inaptly, and popularly, denoted as the 'Iron Duke'? Why was this? Because he *was* iron. Because he resembled in more than one particular that wonderful symbol of our national wealth and national power. With a genius which could diffuse itself everywhere and over everything; tenacious in purpose; malleable to circumstances; capable to a marvel of wear and tear; and whether, in the machinery of the State, called to apply himself to its inward policy or its outward force, alike asserting for himself, or justifying in others, the ascription of the title to which we have adverted. The nation, in fact, felt him to be its tutelary power: its tower of strength; its rock of defence."—P. 12.

---

*The Book of Common Prayer of the Church of England adapted for general use in other Protestant Churches.* Second Edition. London—Whitfield. 1852.

We noticed, with the commendation which it so well deserved, this work in its original edition. It has undergone a careful revision, and is improved, we think, both in form and matter. The Editor says in a new Preface,

"The work has been described as appearing to be designed for the use of Unitarians; and if Unitarian Churches can or do adopt it, the wishes of its author will be gratified; because this will shew that a Liturgy constructed with strict regard to Scripture phraseology, is not inconsistent with their views and feelings. It will also distinctly show, more than anything else can, that they have been, and are, the subjects of unjust calumny from other religious denominations."

# INTELLIGENCE.

THE UNIVERSITY OF LONDON.

There is, perhaps, no subject on which the Protestant Dissenters of England might be reasonably supposed to feel a greater degree of interest, than that of the University of London, and yet there is, perhaps, no subject with regard to which greater misapprehension exists. That an agitation has been going on among the graduates of the University in favour of incorporation and Parliamentary representation, is probably known as a fact to most of our readers; and we cannot but think that an explanation of the views on which this agitation rests, will not be unacceptable, and that a short account of the University, and of the present position and prospects of its graduates, may well find a place in the pages of the Christian Reformer.

The confusion which exists in the minds of many between University College, London, and the University of London, is not altogether without reason. University College, London, was intended by its founders to be the London University,—to be an incorporated institution, possessing the power of conferring degrees in Arts, Law and Medicine. The project of founding such an institution was started in the year 1825, and sufficient funds having been raised in the course of that year and the next, a deed of settlement was executed, and the building in Gower Street commenced in 1827. In the month of November, 1828, classes were formed, and the institution had, in the course of rather more than a year, progressed so favourably, that its supporters applied to the Crown to grant them a Charter of incorporation as "The London University." This application was opposed by the Universities of Oxford and Cambridge, and by some of the Medical Corporations of London, who argued by counsel against it before the Privy Council in the months of April and May, 1833; and, a change of Ministry and other political events intervening to prevent a final settlement of the question, nothing further was done till the return of the Melbourne Ministry to office in 1835.

In August, 1835, the then Chancellor of the Exchequer (Mr. Spring Rice) proposed a scheme of compromise, by which it was hoped that opposition would be disarmed, while the intentions of the originators of the London University would be substantially carried into effect. This scheme was, that a Charter should be granted to the Gower-Street institution, incorporating it as "University College, London," a similar Charter having been already granted to King's College, London (which had been founded on the principle of compelling the students to receive religious instruction according to the doctrines of the Church of England), and that a new and distinct body of persons, nominated by the Crown, should be incorporated as "The University of London," which alone should have power to grant degrees, and with which University College, London, and King's College, London, and certain other institutions throughout the country, should be connected as affiliated Colleges. This scheme was, after some discussion, accepted by the Gower-Street Council, and, having been embodied in Charters of the twenty-eighth of November, 1836, and the fifth and the twentieth of December, 1837, is substantially that on which the present constitution of the University rests. The University of London, then, consists at present of a body of thirty-eight persons, called the Senate, to whom is granted, by their Charter of incorporation, the entire management of the affairs, concerns and property of the University, together with power to examine for and grant degrees in Arts, Law and Medicine. They are subject, in certain respects, to the control of a Secretary of State, and the general power of adding to or filling up their number, is reserved to the Crown.

The Colleges which are affiliated to the University, are only in so far connected with it, in that all candidates for degrees are required to produce certificates of studentship from one or other of them, before they can be admitted to examination. Such is the present constitution of the University of London. The result of a compromise, it betrays its origin in its defects, and shews, by the laxity of its structure, that system has been sacrificed to comprehensiveness. A University has been defined to be an incorporated body of teachers and learners. Such the original "London University," now "University College, London," would

have been; but such the present "University of London" is not. It is, in fact, nothing more than an incorporated government board of examination, which tests and stamps with a public seal, men who are sent up to it from the affiliated Colleges, and which, as yet, possesses no principle of corporate unity with the men so stamped, or with the Colleges which send them; contrary to all academic precedent, and contrary to all the expectations and hopes excited by the promise of a new English University for the Dissenters. It was in order to remedy this defect and supply that corporate unity, that the graduates began, in 1848, to agitate for their admission as a constituent part of the University, and to demand the adoption of some scheme which, while it would leave the executive in matters of detail in the same hands as before, would afford them some recognized means of communicating with the Senate, and expressing their opinion on questions affecting the general interests of the University. They were the more encouraged to press their claims by the fact that, in 1840, a Committee of the whole Senate had declared the expediency of forming the graduates into a constituent part of the University, as soon as their numbers and standing should be sufficient for the purpose. It is unnecessary to narrate the successive steps in this agitation; suffice it to say, that in the course of last year the Senate directed a Committee of their body to draw up a scheme for a Convocation of graduates, to meet at stated periods, and to exercise certain recognized functions. This Committee have made their Report, to some details of which objection is offered on the part of the graduates, and the whole matter is now abiding the decision of the full Senate. The justice of the demand is thus admitted; and it is confidently expected that, before long, the graduates of the University of London will be bound to one another, and to the University, by the tie of corporate unity.

It was during the progress of the agitation for incorporation, that the notion of moving for the representation of the University in Parliament was first started. The fact that there were seats, vacant by disfranchisement, at the disposal of the Legislature, induced the Graduates' Committee, in the course of the past year, seriously to consider whether they might not, with reasonable hopes of success, make application for a boon, the granting of which would do more than anything else to raise the position of their University in the country.

It was conceived that enfranchisement might well be claimed as a matter of right. The privilege of returning members to serve in Parliament is one of the most conspicuous of those enjoyed by the older Universities. The University of London was expressly intended by the Government and the Legislature as a compensation to the Dissenters for their exclusion from Oxford and Cambridge, and was to be placed on an equality, as far as public rights are concerned, with those ancient seats of learning. To refuse to London the privilege of representation would be materially to lessen that compensation, and expressly to deny the claim to equality. In principle, therefore, it was conceived that the demands of the graduates were just, and that the only question that could be raised would be as to the numbers of the proposed constituency. The whole number of degrees conferred by the University of London up to December, 1851, was ascertained to be 868, which, allowing for double degrees and deaths, would give a constituency of about 700; that is, a constituency larger than 84 existing constituencies, and about as large as that of the University of Dublin when it received its second member at the time of the Reform Bill. The average age of the graduates was found to be above thirty years, and the great majority of them to be engaged in professional life.

Such being the arguments and facts on which the claim of the University of London to Parliamentary representation rested, the Graduates' Committee thought they were fully justified in pressing it on the attention of the public. The result shewed that they had not miscalculated their power. Not only was their cause taken up by Liberal Members of the House of Commons, to whom it was natural they should look for support, but their proposals met with considerate attention from the Government of the Earl of Derby; and although, in consequence of no distribution of the vacant seats taking place, no practical result was obtained, it was felt that the University, by insisting on its rights, had gained a moral victory.

Encouraged by the friendly manner in which their application had been received and their efforts seconded in the session of 1852, the graduates de-

termined to extend their operations on the meeting of Parliament last autumn, by forming a Franchise Committee, which should embrace friends of the movement external to their own body, by opening a general subscription list for defraying the expenses necessarily incident to every public contest, and by using every means to call out expressions of public opinion in their favour. The Franchise Committee was duly formed, and is now in full work, with James Heywood, Esq., M.P., as its Chairman, and Thomas Thornely, Esq., M.P., as its Deputy-Chairman. Among the names on the Committee, we find those of Lord Monteagle, of the Senate of the University; Lord Fortescue, of the Council of University College; Professors Sharpey, Williamson, Carpenter and Jenner, of the Senate of University College; Professors Bowman, Miller, Johnson, Guy and Dr. Salter, of King's College; Dr. William Smith (the editor of the Dictionary of Antiquities) and Dr. Latham. Among those who have given in their names as supporters of the movement, may be mentioned those of Sir James Graham, Dr. Billing, Professor Faraday, George Grote, Esq., and Dr. Roget, of the Senate of the University; Sir E. Ryan, E. Strutt, Esq., M.P., F. H. Goldsmid, Esq., T. F. Gibson, Esq., of the Council of University College; Professors Graham, Key, Newman and Quain, of University College; Professors Bowman, Finlay, Gaskell and Tayler, of Manchester New College; Professors Frankland, Greenwood, Scott and Williamson, of Owens College, Manchester; Professors Davidson, Halley and Vaughan, of the Lancashire Independent College; Professors Davison, Davy and Lloyd, of Carmarthen College; A. H. Layard, Esq., M.P., Monckton Milnes, Esq., M.P., E. Baines, Esq., Leeds, R. H. Greg, Esq., Thomas Bazley, Esq., Manchester, and many others. Many of these gentlemen have already sent in their names as subscribers to the fund in support of the movement, and many others have expressed their intention of so doing.

We think we have said enough to prove to our readers that the University of London is rapidly assuming that position which was desired for it by its founders, and which it especially behoves the Protestant Dissenters of England, as the parties most interested in its success, to assist it to maintain. Petitions in favour of the representation of the University in Parliament, will, it is believed, be shortly sent round to the Dissenting congregations in England and Wales; and we sincerely hope that our readers will use every effort to get them numerously signed, as well as in other ways lend their aid in support of what we believe to be the cause of religious liberty and liberal education in this country.

---

### OPENING OF THE VILLAGE LIBRARY AT DUKINFIELD.

A very interesting celebration took place in this thriving manufacturing village on the evening of Saturday, January 22. The institution known by the name of the "Village Library" has existed for seventeen years, first in a room at the mill of Mr. Samuel Robinson, its benevolent founder, and afterwards in premises on the Green. The Library had, however, by successive purchases and gifts, outgrown the means of accommodation, and more room was required for a News-room which had recently been added to the institution. Availing themselves of these times of prosperity, the Committee in the course of last year began to raise a building fund. The working men of the district were appealed to, and subscribed rather more than £200. Francis Dukinfield Palmer Astley, Esq. the Lord of the Manor (this gentleman is, we believe, collaterally descended from Fyshe Palmer, the exiled patriot, once an Unitarian minister at Montrose), generously gave, in addition to a subscription of £100, the land, about 700 square yards in extent, in a central part of the village. Charles Hindley, Esq., M.P., gave £100. Nearly £800 having been subscribed, a plain but well-constructed building was raised, containing two spacious rooms (each measuring about 38 feet by 20), one destined for the Library, the other for a News-room. Behind these, is a very convenient house for the residence of the Librarian and family, it being conceived that the rent of the house would be an equivalent for the Librarian's salary. The completion and opening of these premises was celebrated by a public tea-party on the evening in question. To increase the building fund, and to mark their interest in the event, the tea-tables were gratuitously furnished by about thirty ladies of the neighbourhood, most of whom presided at their respective tables. The character for hospitality was well sustained by the ample yet not inelegant provi-

sion made to gratify the guests. The Unitarian school buildings were lent for the occasion; in the two largest rooms of which, nearly 600 persons partook of tea, coffee, &c. Mr. D. W. Banks, the celebrated music conductor, kindly offered his services; and under his skilful conduct at the piano, a selection of glees, songs and motetts, was sung by the united choirs of Gee Cross and Dukinfield chapels. The chair was filled by Mr. Samuel Robinson, the honoured President of the institution. He was supported by James Heywood, Esq., M.P., Charles Hindley, Esq., M.P., Wm. Rayner Wood, Esq., Oliver Heywood, Esq., Professor Scott, the Principal of Owens College, Wm. Bass, Esq., and the principal Dissenting ministers of the neighbourhood. The audience consisted of persons of all religious parties — Churchmen, Independents, Moravians, Baptists, Unitarians; and it is hoped that the cordial feeling evinced by and towards all, will help to mitigate any existing sectarian spirit. The opening address of the President gave a brief account of the birth and growth of the institution, and concluded with a series of well-considered and eminently judicious counsels to the persons frequenting both the Library and the News-room. He happily alluded to Mr. Cobden's celebrated declaration, that a working man might learn more from a single number of the *Times* newspaper than from the entire History of Thucydides; and, while he paid a well-deserved tribute of praise to the newspaper literature of England, dissented from the maxim, if by the *Times* was meant the newspaper press generally, and by the volume specified, historical literature generally. He warned his hearers of the working class not to linger too long over the perusal of the passing literature of the day, and invited them to pass from the News-room to the Library, and there to make themselves familiar with the master-spirits of English philosophy, science and literature.—The sentiments appropriate to the occasion were supported, in speeches of very great merit and interest, by Professor Scott, Rev. John Rogers (an Independent minister of Ashton), Mr. James Heywood, Mr. Oliver Heywood, Mr. Charles Hindley, Mr. Rayner Wood and Mr. Hugh Mason. The speech of Professor Scott was listened to with deep interest, illustrating as it did the wonderful growth of the book literature of England from the times of Alcuin and Alfred the Great to our own, and describing what ought to be the character of a great national literature, and the means by which it must be secured. We shall be happy, if we can obtain a full and accurate report of this valuable address, to present it in a future No. to our readers. The entire proceedings lasted more than six hours; and the interest never flagged, notwithstanding the heat and the crowded state of the room. We are glad to record (however briefly) gatherings like this, in which the wealthy and the accomplished minister to the pleasures and comforts of their humble neighbours, and where persons of every variety of religious opinion unite in the expression of common sympathies and the support of principles recognized and valued by all. The influence of such meetings on the elevation of the working classes of a neighbourhood must be considerable. It is right to add that, before separating, the meeting gave enthusiastic expression to their feelings of respect and gratitude to the President of the institution, for his long-continued exertions on behalf of education.

---

MOSSLEY.

The second annual tea-party of the teachers and friends of the Mossley Christian Sunday-school was held on Christmas-day, in the new school which, with considerable effort, had been so far completed as to be ready for the occasion. About 1000 persons sat down to tea. After this important operation had been effected, the business of the meeting commenced by the unanimous election of Mr. Abraham Radcliffe to the chair. Mr. Radcliffe briefly addressed the meeting upon the importance of the objects which had called them together, and then introduced Mr. Robert Brooks to read the report. The election of officers for the ensuing year was then proceeded with. Subsequently, a number of excellent addresses were delivered by teachers of the school. Several of the scholars likewise recited select pieces in a manner that elicited the hearty applause of the audience. A part of the chapel choir contributed at intervals to the enjoyment of the evening. During the whole evening, the noble and spacious school-room presented an interesting spectacle. In addition to the immense number who took tea, large accessions took place afterwards, and the whole of the available sitting and

standing room was crowded. It may not be out of place to observe, that a new china and glass tea-service had been purchased, and was first used on this occasion. The funds had been obtained by a subscription among the senior female scholars, originating with themselves, together with two or three balances of previous tea-parties.

The following is an abstract of the report.

After a severe scrutiny of the rolls by the superintendents, the number of the scholars is found to be 839. The number given in the last annual report was 753, shewing an increase on the year of 86.

The old school was divided into four compartments. The first division contained 140 senior male scholars, who, besides religious instruction, receive lessons in reading, writing, arithmetic, geography, English grammar, and the elements of natural philosophy. Attendance moderate; progress moderate —in some instances very creditable.— The second division contained 166 boys, who receive lessons in reading, writing, arithmetic and geography. Attendance very good; progress as satisfactory as could be expected, taking into account the crowded state of the apartment.— The third division contained 117 boys and 136 girls, who are taught the elements of reading. Attendance moderate; progress good.—The last great division contained 280 females. Course of tuition nearly similar to that in the senior boys' division. In consequence of the too great size of this apartment, the collective lessons have not been as successful as could have been desired. The attendance had not been very regular; but this is not a matter of surprise when we recollect that a great proportion of the scholars in this division are young women whose domestic duties interfere with their regular attendance. In the new school it is intended that this division shall be subdivided, and also that the third department shall be divided, the two sexes being separated. This would make six large divisions, containing from eight to ten classes each. The present number of teachers is 73; the total number given in the last report was 53, making an increase of 20,—a very gratifying fact, but not adequate to the rearrangements of the classes in the new school. Nineteen of the above attend every Sunday, and the remainder every alternate Sunday. This system of weekly and fortnightly attendance of teachers is one which receives the warmest approbation of the superintendents, as tending to bind the affections of the teacher and scholar more closely together, and rendering the instructions imparted more effectual.

There was one want which the school experiences, and which the superintendents felt called upon to urge the necessity of supplying as early as possible, and that was the establishment of a well-selected Library. Considering the advanced age of a considerable proportion of the scholars, such an institution would be a boon of the greatest value.

---

### UNITARIANISM AT HUDDERSFIELD.

The condition of the infant church at Huddersfield is full of promise. Founded less than seven years ago, the congregation numbers upwards of eighty members, who subscribe £135 per annum, in addition to the aid hitherto afforded by the British and Foreign Unitarian Association. Emerging within a few months after its formation from a room, the congregation hired a public hall, in which, for some years past, they have enjoyed the services of Rev. J. K. Montgomery. The rent of this building is necessarily a heavy incumbrance on their limited funds, and they have for more than two years determined to secure a chapel of their own. They have already subscribed amongst themselves £1000, and have received from their neighbours and from distant friends about £450. The hall in which they have hitherto assembled is sold, and necessitates their quitting it when the term for which they are tenants is expired. They have fortunately sufficient time left to enable them to raise a simple, but substantial, edifice. They have a favourable site in view, and plans have been prepared by architects. They hope for £1800 to build not only a chapel, but school-rooms and a house. Their Sunday-school numbers about eighty scholars. To effect their purpose, they will require further assistance to the amount of about £400. We trust they will be aided by all our Fellowship Funds, and by many wealthy individuals amongst us. Having done so much for themselves, they have proved their title to help from abroad. It must be borne in mind that the proposal is to erect an Unitarian chapel, not in a thinly-peopled rural district, where there is little pro-

mise of long-continued support and usefulness, but in the midst of a thriving, numerous and mentally energetic population, many of whom are giving unmistakeable signs of discontent with the popular Christianity, and who, if they are to be retained within the Christian fold, must be convinced that reason is dignified, not outraged, by faith.

---

MANCHESTER NEW COLLEGE.

The sixty-seventh annual meeting was held at Manchester, January 27th. Robert Philips, Esq., of Heybridge, President, was in the chair. There were thirty-one Trustees present.

The Treasurer's report was read by S. D. Darbishire, Esq. It shewed that the current receipts of the year ending Sept. 29, 1852, amounted to £1569. 12*s.*, while the current disbursements during the same period amounted to £1572, shewing an excess of expenditure above the receipts of £2. 19*s.* The balance in the bank was £699. 9*s.* 7*d.* The subscriptions collected during the year amounted to £650; subscriptions discontinued and reduced, to £80. 4*s.* 6*d.*; subscriptions increased, &c., £4. 14*s.* The capital stock of the College was valued at £17,722. 5*s.* 8*d.* The salaries of the Professors of the Theological department were £430—of the Professors in the Literary and Scientific department, £730. The fees received from students amounted to £118. 13*s.*

On the appointment of officers, Mr. J. A. Turner declined re-election as Chairman of the Committee, and Rev. R. Brook Aspland did the same as Secretary. They and Mr. Edmund Potter, Rev. F. Howorth and Mr. John Alcock, also offered to resign their seats in the Committee, in favour of others whose opinions were more in accordance with the majority of the Trustees, but were unanimously re-elected. Mr. R. N. Philips was elected Chairman of the Committee.

The address of the Committee was read by Mr. R. Worthington. It commenced with bearing testimony to the diligence, good conduct and proficiency of the students, and then proceeded to notice the absence of Rev. G.V. Smith, the Theological Professor, who had, with the sanction of the Committee, deferred the commencement of his lectures till after Christmas, in order that he might spend the summer and autumn in Germany, and extend his knowledge of the language, and especially the theological literature, of that country. The Rev. J. J. Tayler had during Mr. Smith's absence assisted the Hebrew classes. The address proceeded to allude to the appointment of the Special Committee in 1851, and to its proceedings (as detailed in a recent No. of the C. R.); also to the resolutions passed at the recent meeting of the Trustees, and the appointment of the Special Committee to make arrangements for carrying out the resolution of the majority of the Trustees. The address then proceeded in (we believe) these words: "The purposes thus sanctioned by a decided majority of the general meeting of Trustees, are, as your Committee believe, in strict accordance with the trusts under which its property has been administered. The Memorial presented to the Queen in 1840, for the purpose of obtaining the connection of the College with the University of London, emphatically declares that both the revenues of its permanent property and its annual subscriptions 'are held in trust for the sole purpose of giving University learning to those who seek it without test or confession of faith.' To attain more effectually this comprehensive purpose, it was removed, during the life-time and with the co-operation of many of its founders, to York in the year 1803. From the year 1804, when the Academy at Exeter was dissolved, it became the only place at which the youth of the denomination by which it was supported, and its future ministers, could obtain University learning and theological instruction without test or confession. In the appeals made to the public for support, its claims were always placed on this, and not on any narrow or local ground. And by the liberal response made to those appeals, in subscriptions, donations, collections and legacies, it was not only maintained in a state of efficiency, but enabled to realize permanent property, on which at least £12,000 were expended. To the fulfilment of these purposes its revenues will still be exclusively applied, its trust and its administration remaining the same as when it was carried on in York." The address made allusion to the formal notice directed by the Trustees to be given to the Professors, and by expressing the Committee's sense of the zeal, ability and single-mindedness with which they had discharged their duties. It concluded with the announcement that "proceedings, with a view to a suit in Chancery, have been commenced by

Mr. W. R. Wood, in order to prevent the establishment of the College in London, agreeably to the resolution of the general meeting of the 8th of December last. The question thus raised is not whether this resolution was expedient or not; it involves a still more important question, whether the present and future generations of Trustees shall enjoy the same power of determining the locality and constitution of the College, which has been exercised by their predecessors, or shall be bound to maintain, under all circumstances of success or failure, a Literary, Scientific and Theological College in Manchester. The Committee have adopted that course which, as they have been advised, is the most expeditious and the least expensive for bringing this question to issue. All measures for the removal of the College to London are of course suspended for the present; but no interruption will take place in its studies; and the Committee earnestly hope that the support which it has received from the public will not be diminished in consequence of the circumstances in which it is temporarily placed."

Much of the business of the day was connected with this sad Chancery suit, of which every friend of the College must wish a speedy settlement. On behalf of Mr. W. R. Wood, Mr. J. A. Turner read a statement. The Solicitor read the Petition prepared for the Court of Chancery, which, having been sanctioned by the vote of a large majority of the Trustees present, was signed by those who approved of it. On the motion of Mr. R. N. Philips, a guarantee fund was subscribed, in order that the College funds might sustain no loss by the proceedings of those in favour of a removal to London.

The Special Committee appointed at the late meeting of the Trustees to consider the most advantageous mode of establishing Manchester New College in London, made a brief report, to the effect that they had ascertained that the Trustees would be able to provide satisfactorily in University Hall, and upon the basis of the independence of the two institutions, the means of a common religious and ethical culture for lay and divinity students, but that they were not yet in a position to report to the Trustees the details of the scheme by which their object could be effected.

The entire proceedings lasted four hours and a half, and the meeting was then adjourned to Thursday, Feb. 24, at eleven o'clock.

---

### REGISTERING CHAPELS.

During the last session, an Act of Parliament (15 and 16 Vict. C. 36) was passed, entitled "An Act to amend the Laws relating to the certifying and registering Places of Religious Worship of Protestant Dissenters." It provides (1) that Dissenting chapels are no longer to be certified or registered in any Bishop's or Archdeacon's registry, or at the quarter sessions; and all such entries already made are to be returned to the Registrar-General of Births, Deaths and Marriages, to whom, through the Superintendent Registrar, all such places are to be certified in future, and who shall cause the same to be registered. (2). A certificate of such registry is to be given, for which no greater fee than 2*s.* 6*d.* is to be taken. (3). Lists of such certified places of worship are to be printed from time to time, and a copy of the same to be sent to every Superintendent Registrar in England, who shall allow the same to be inspected at all reasonable times, without any fee.

This Act will simplify the registering of chapels, and save the necessity of Dissenters' applying to either the local ecclesiastical courts (those unreformed nuisances) or to quarter sessions. The history of the Act is curious. It sprung from no love of Dissenters, but from the desire of a High-Church Prelate to rid ecclesiastical courts of his Church from the scandal of being ministering parties in the remotest degree to the erection of *schismatic* places of worship.

---

### REV. J. GORDON'S LECTURES.

We are gratified to learn that, at the request of the Committee of the New Meeting, Birmingham, the Rev. JOHN GORDON has been induced to prepare for publication the course of Lectures he lately delivered there, as well as at Coventry, on *The Church of England, The Church of Rome, Congregationalism, Methodism, Unitarianism,* and *Indifferentism,* with a supplementary Lecture on *The Principles of a Christian Faith.* The volume is in the press, and will be issued in the course of a few weeks.

# OBITUARY.

In the Christian Reformer for the last month, there appeared a notice of the death of Mrs. Saxton, at Raby Place, Bath, without further comment than the mention of her age and the day of her death. This short notice was inserted in the belief that such would have been most accordant with her own wishes, could she herself have decided the question. It appears, however, to some of the friends most nearly connected with her, that a short sketch of her life and character could not fail to interest the large circle by whom she was known and respected; and that an attempt at their delineation, however imperfect, might prove generally useful, by inciting others to some imitation of so excellent an example.

Katharine Saxton was the fourth and youngest daughter of John Lawrence, of the Moat House, near Wem, in Shropshire, and was descended, in the fourth degree, from the Rev. Philip Henry, one of the memorable 2000 clergymen who abandoned their livings for conscience' sake, in the reign of Charles II., her great-grandmother being Philip Henry's eldest daughter. Katharine's three elder sisters married early; and as their mother had died when they were all young, the prompt and judicious energy of her character, and the warm sympathy of her heart, found ample scope for exercise within the bosom of her own family. One of her beloved sisters (Mrs. Newnham) fell, at an early age, a victim to consumption, during the whole of which disease she was nursed with the tenderest affection by her sister Katharine, who tended upon her night and day, and frequently employed the hours of the night, when watching beside her pillow, in needle-work, to enable her to procure for the invalid some little delicacy which she thought might tempt her. To her other sisters, too, she proved the ever-ready friend, on every occasion of need; she was the member of the family to whom all applied when they wanted assistance, comfort, nursing or counsel; and they never applied in vain.

Katharine married, in the year 1796, Thomas Saxton, of London, a gentleman intimately known to the members of her own family, and highly respected by them all. He had two daughters by a former marriage, whom she always regarded in the light of her own, and by whom she was tenderly beloved.

One daughter was the fruit of this union, who, as long as she was spared to them, fulfilled all the fondest hopes of her parents. For several years, Mr. and Mrs. Saxton lived in London; but at length he removed to Lee-Wood, in the neighbourhood of Matlock, whose romantic beauty it shared. The house was pleasantly situated, and was for a succession of years the scene of a genuine and heartfelt hospitality, such as few mansions could boast in an equal degree. It was delightful to meet assembled there, friends whose sympathies and tastes were in unison, and to receive from the master and mistress of the family that warm and cordial greeting which made their guests at once feel themselves at home.

They continued at Lee-Wood for several years, and thence removed to Duffield, in the neighbourhood of Derby. His eldest daughter was happily married; but the parents were now called upon to experience a severe calamity in the loss of Sarah, their youngest, who was snatched from them by a disease of the heart when about the age of one-and-twenty. She was the delight and pride of her parents, possessing a maturity of mind and a firmness of principle which are uncommon at even a much more advanced age. But this darling child they were now called on to resign. The stroke was indeed an overpowering one; but they bowed the head in filial submission, as knowing whence it came, and they were supported under it as those alone can be, whose faith is stayed on the "Rock of Ages." A short time more intervened, and Mrs. Saxton was deprived of the chosen friend who had shared with her the joys and sorrows of life. She became a widow. To one possessed of her warm, affectionate heart, this calamity was peculiarly severe; but she was sustained under it by that Almighty Arm which had hitherto been her support. Life was, for her, changed; its charm was gone; but she felt that, whilst it lasted, it had still its claims and duties; and to these she devoted herself with unwavering fidelity. Shortly after this, her second daughter (for as such she always considered her) also married; and Mrs. S. prepared to choose a new residence, which,

being on a smaller scale, might be attended with less trouble than the one she had latterly occupied. Bath was selected, on account of its mineral waters, which she had found beneficial to her health; and in her residence here, she was, in succession, joined by her two sisters, Mrs. Butcher and Mrs. Ireland, now also widows. She survived them both; and was called upon to mourn, one by one, her two stepdaughters and their husbands, with the child and grandchild of one of them. But her sympathies still found exercise in the relatives and friends who remained. These always regarded it as a privilege to be with her; for she was a delightful companion, having a fund of anecdote, collected through a long series of years, which she used to relate in an animated and interesting manner, interspersing the whole with pertinent and judicious reflections. She entered with much pleasure into the current literature of the day; and shared in the joys and sorrows of her friends, with a sympathy usually considered as belonging to youth alone. She took a warm interest also in public events, especially in any which were connected with religion; to whose precepts, doctrines, hopes and promises, in the simple form in which we believe they were delivered by our great Master, she was devotedly attached. The cheerful courtesy which characterized her demeanour in social life flowed evidently from the same source that regulated all her intercourse with others, viz., that divine principle of Love, characterized by the apostle as "seeking not its own."

As year by year passing by, long after the appointed term of human life, reminded her of the approaching rest to which she had long been looking forwards with faith and hope, having completely "set her house in order," she waited calmly and patiently her expected summons, and at length expired, after a short illness, on the 19th of October, 1852, in the 94th year of her age.

---

November 27, in the 37th year of her age, Augusta Ada, wife of William Earl of Lovelace, and only daughter of George Gordon Noel, Lord Byron, after a long and painful illness, borne with the utmost patience and fortitude. She has left behind her two sons and a daughter.

---

Nov. 28, at Lincoln, in the 38th year of her age, Maria Clair, wife of the Rev. C. C. Nutter. Though educated in the tenets of the Established Church, she was led by conviction to acknowledge and profess the liberal and consoling views of the Unitarian faith, to which she was zealously attached. As a regular attendant in the house of divine worship, she was an example to others. To natural abilities and self-culture were added the accomplishments of a superior and genteel education. In the school of early discipline and trial her moral nature was strengthened and brightened for virtue and goodness. The various excellences of her mind and character are embalmed in the memories and hearts of relatives and friends, whose regretful reminiscences bear testimony to her moral worth. On the Sunday following her death, an admirable and exceedingly judicious discourse, adapted to the occasion, was preached by the Rev. B. Carpenter, of Nottingham, to a numerous and deeply-affected audience.

---

Dec. 1, at Clifton, aged 67, Mary, relict of Mr. George Blyth, of Bristol, and formerly of Birmingham.

---

Dec. 7, at Honiton, of hydrocephalus, in the 19th year of her age, Elizabeth, the only daughter of the Rev. D. Harwood.

---

Dec. 8, at Framlingham, Mrs. Fanny King, aged 73.

---

Dec. 18, at Great Reef Point, Mary Bay, near Jamaica (where he was also buried), of yellow fever, on board the Royal Mail Steam-ship Conway, Chas. Frederick Thomas, nearly 17, son of Rev. T. F. Thomas, of Southampton, a youth of great promise in his profession, and beloved by his captain and officers.

---

December 19, at her residence, Clifton, Mrs. Palmer, widow of Arthur Palmer, Esq., late of Park Row, Bristol, in the 79th year of her age. The death of this venerable lady has caused a void in her own family which can never be filled up, and deprived the religious society with which she had been long and happily connected, of one of its most aged and respected members. For nearly sixty years she had been accustomed to worship in Lewin's Mead chapel, and though not educated in the Unitarian faith, she became sincerely attached to it, from a conviction of its truth, and remained steadfast in her profession of it to the last. A more

regular attendant on the public services of religion could not be named. And of late years, when increasing weakness might well have often justified her absence, her feeble step might still be observed on the Lord's-day approaching the place which she was accustomed to occupy, and where her familiar form will be seen no more.

Mrs. Palmer was a native of Bristol, and was early in life united to one with whose generous and kindly spirit she was well fitted to sympathize. Their abode was, for a very long course of years, the scene of hospitality which many Unitarian ministers and friends, in different parts of the country, will recollect with grateful and pleasurable emotions. In their own city and neighbourhood, Mr. and Mrs. Palmer, from their social position and their long connection with Bristol—in Mr. Palmer's case approaching to nearly a century—were universally known and extensively regarded.

It is impossible that the tie which binds relatives and friends together can at any season be severed by death, without occasioning mournful and even painful feelings. But there are many considerations, in connection with the departure of Mrs. Palmer, which cannot fail to afford comfort to survivors. Her removal was in no sense *untimely*. She had passed a useful and happy life, and been privileged to enjoy a calm and peaceful old age. Spared beyond the common term of human existence, having seen her children's children, in the second generation, and bordering on fourscore years, she knew that her end must be near, and often dwelt upon it, and expressed her readiness to go. It was pleasant to see her retain her interest in all about her, and especially in the young, with all the freshness of earlier days. Affectionate as a mother, kind as a friend, she remained as long as consciousness continued. And, without a struggle or a pang, tranquilly and peacefully she fell asleep, we trust, in Jesus, and has now entered upon that rest which is prepared for the people of God.

---

Dec. 25, in the 80th year of her age, Miss Lucy Kiddell, of Blackheath, youngest daughter of Rev. John Kiddell, formerly the Tutor of Homerton College.

---

Jan. 15, at Merthyr, South Wales, Rev. D. John, Unitarian minister. On the following Sunday, his remains were followed to their last resting-place at Cefn Old chapel-yard, by not fewer than 6000 people. An address was delivered by his friend and successor, Rev. G. A. Lunn, to a crowded and most attentive audience.

---

# MARRIAGES.

Nov. 20, at the ancient chapel, Toxteth Park, by the Rev. J. Hamilton Thom, George, second son of the late André Melly, Esq., of Liverpool, to Sarah Elizabeth Mesnard, eldest daughter of Samuel Bright, Esq., Sandheys, West Derby.

Nov. 28, at the Unitarian chapel, Thorne, by Rev. Lewis D. Jones, Mr. Robert Cusworth, sail-maker, Waterside, to Miss M. Edlington, Thorne.

Dec. 6, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. Thomas Briggs, of Queen's Head, near Halifax, to Mary Ann, daughter of the late Mr. John Platt, of Bolton.

Dec. 7, at the Unitarian chapel, Royston, by Rev. J. C. Meeke, James Solly, of Tipton, Staffordshire, Esq., to Caroline, second daughter of Edward Fordham, Esq., of Odsey, Cambridgeshire.

Dec. 8, at Lydgate chapel, near Huddersfield, by the Rev. John Owen, Mr. William Heeley, of Wooldale, to Ruth, daughter of Mr. Joseph Heeley, of Cliff, near Holmfirth.

Dec. 19, at the Blackwater chapel, Rochdale, Mr. John Lord to Miss Sarah Garside.

Dec. 22, at the Wesleyan chapel, Ambleside, by Rev. P. P. Carpenter, of Warrington, Mr. W. Andrews, master of the free day-school, St James's Back, Bristol, to Miss Martha Fulcher, of Ambleside.

1853. Jan. 5, at Christchurch chapel, Bridgewater, by Rev. S. A. Steinthal, Rev. Russell Lant Carpenter, of Birkenhead, to Mary, second daughter of Wm. Browne, Esq., Bridgewater.

Jan. 8, at the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Mr. Wm. Humphreys, of Southsea, to Miss Matilda Ann Andrews, of Portsea, both teachers in the Sunday-schools connected with the chapel.